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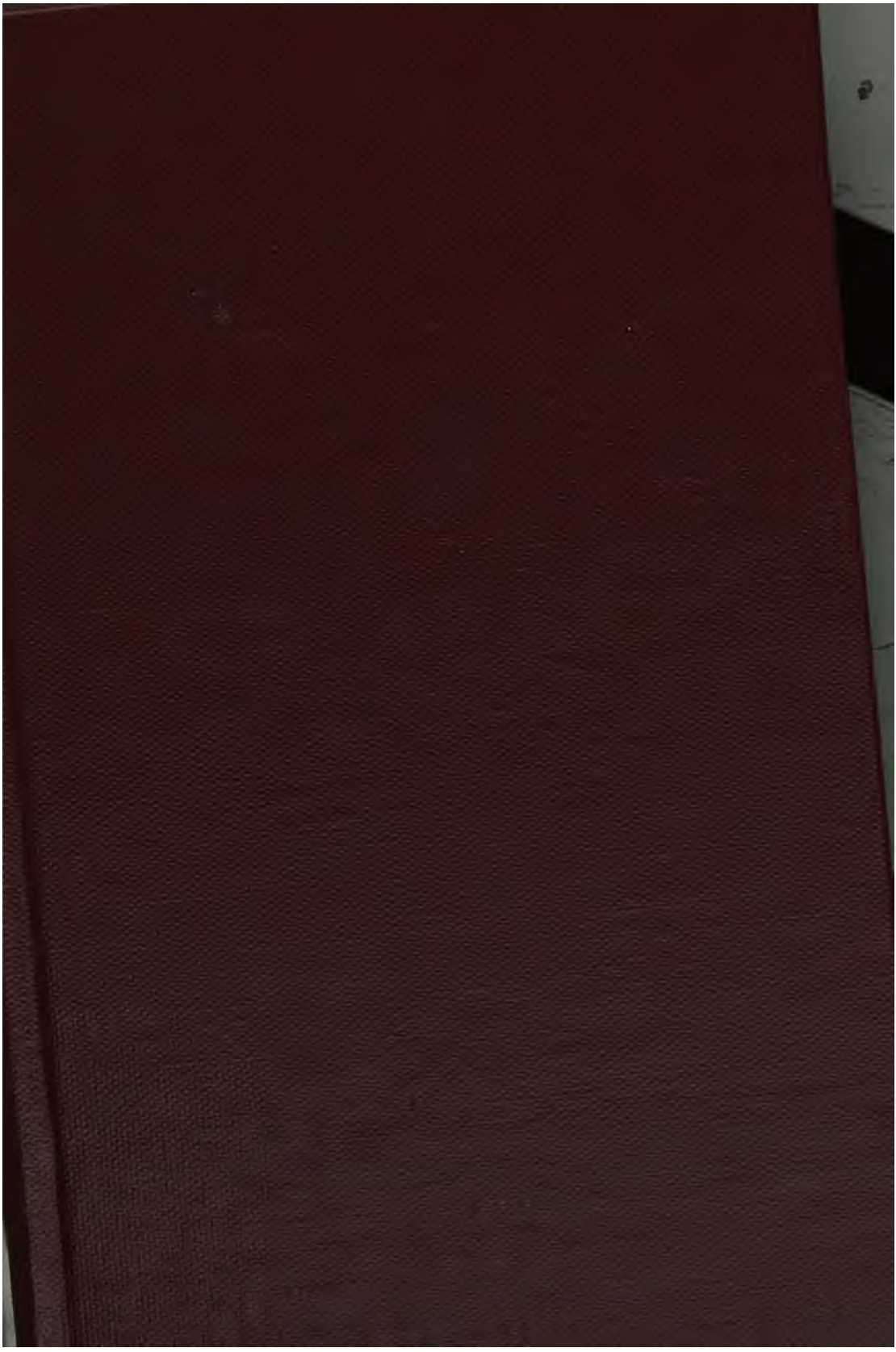

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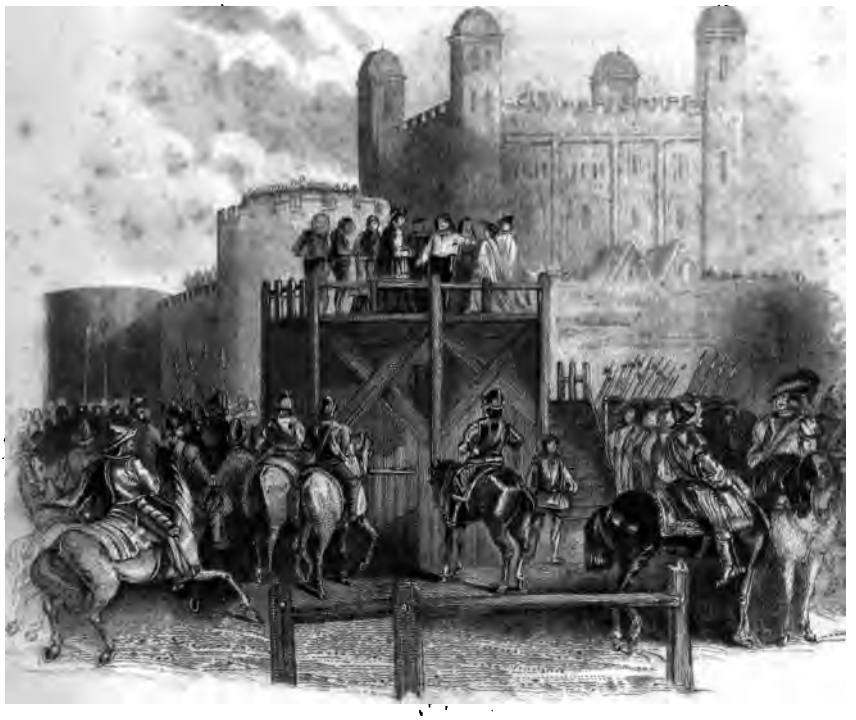
THE

MYSTERIES of ROMANCE

Edited by

THE REV. C. SPARKY



THE

MYSTERIES OF ROMANISM;

EXHIBITING

THE DEMORALIZING INFLUENCE OF POPERY.

AND

THE CHARACTER OF ITS PRIESTHOOD.

EDITED

BY REV. C. SPARRY.

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PREFACE.

N issuing the present work, we trust it will be the means of giving a new and powerful impulse to the cause of protestant Christianity.

We have employed such language as will best express the idea we would convey, and carry home the truth with the greatest power. While we studiously avoid every word or form of expression which might be considered an infringement of the laws of correct taste, we can not promise it will not give offence to any, since probably no man could do justice to this long-continued and deeply-embittered controversy with papal Rome, without giving some offence to the over-fastidious, or weak and superstitious minds. All experience shows, that it is impossible to assail great and crying evils without giving great offence to those who are interested to uphold and perpetuate them. But "wo unto them who make a man offender for a word!" A writer must be judged of by his spirit and motives. Martin Luther used strong language, and language too, which in ordinary circumstances would have been indefensible.

We feel that God has committed to us a great work: this work is, to defend his gospel against the secret wiles and fearful attacks and inroads of POPERY: it is to *expose* and *oppose* the dark and intolerant principles of Rome, which are making such alarming progress in our free and happy republic.

The circumstances of our country at the present time, and the state of public sentiment, demand *no halfway measures, no feeble, halfway testimony*, to quicken the languid pulse, and arouse the flagging energies of the mind. So besotted and dumbfounded are

the great body of the Romanists, and even multitudes of nominal protestants, with the Lethean draughts of the jesuitical system, that something more stringent and exciting than the ordinary language of theological controversy is necessary to stir up the depths of the great sea of stagnant intellect, and produce a healthy reaction. The ignorant and superstitious are not so sensitively alive to refinement of expression, as to weigh every word and thought with philosophic nicety, and they need no soporific doses to deepen the spirit of slumber and inactivity into which Romanism has thrown them and would evermore keep them locked. The trumpet-voice of truth needs to be sounded *loud* and *long* to awake the sleepers. When we treat them with our fine-drawn theories and metaphysical arguments, they doubtless smile at our weakness. Not thus did the reformers under the Old or the New Testament preach to turn away the people from their iniquities. This was not the way of Luther and his coadjutors, who, when they boldly gave their testimony, shook the pillars of the papacy.

Whatever, then, others may do, we have not adopted the honeyed phrase of modern expediency, or acknowledged the authority of any board of supremacy, or waited the lead of others: but, as independent volunteers in the anti-papal war, we have used great plainness of speech, announcing to papists and all men, that *the pope is anti-Christ, the popish religion is the great apostacy, and the sacrifices of the mass are blasphemous fables and soul-destroying delusions.*

It is our great object in this work to expose the hidden, as well as palpable and more open and glaring abominations and deformities of popery: to lay open its festering sores, to put the public on their guard, and lead them to adopt means to prevent the spread of so contagious an evil. The time of the reader is not taken up with a labored argument and the dry discussion of doctrines; but the book contains such an array of facts as probably were never before condensed in so narrow a compass, or so well adapted to show that there are in popery all sorts of bitter, poisonous ingredients and unexplored depths of iniquity—the depths of hell. It is a book for the people, a record of facts, well-attested, burning facts, which can not fail to convince the incredulous, arouse the indifferent and lukewarm, and inspire every lover of truth and of his country with deep and unchangeable hostility to Rome.

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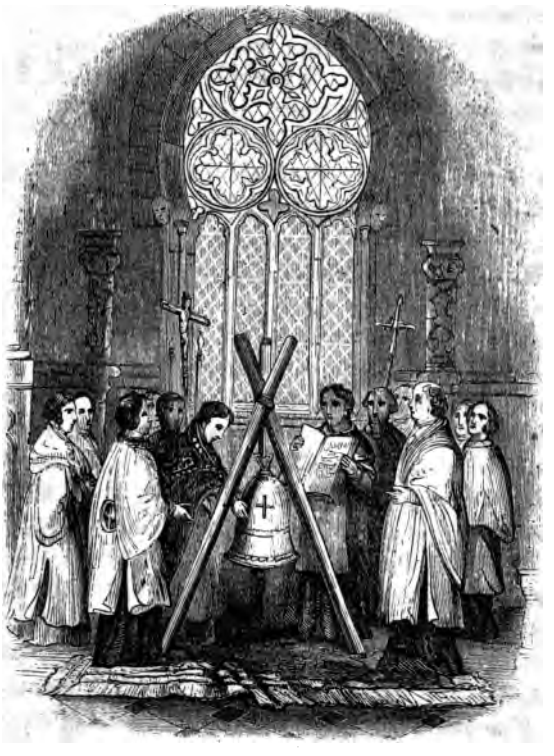
BLESSING THE BELL.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

ANOTHER superstition of the Romanists is peculiarly apparent in the baptism of bells. The ceremony of thus blessing of them is supposed to consecrate them to the service of God, to the end that he may give them the power, not merely of striking the ear, but of touching the heart! When a bell is to be thus blessed, a procession is made from the vestry, and the officiating priest, having seated himself near the bell, describes to the people the holiness of the act about to be performed, and then sings the miserere. Next, he blesses some salt and water, and offers a prayer that the bell may acquire the virtue of guarding Christians from the stratagems of Satan, of driving away ghosts, of breaking the force of tempests, and, among other things, of raising devotion in the heart. He then mixes the salt and water, and crossing the bells thrice in the name of the Trinity, pronounces over each of them, "God be with you." This being done, he dips the aspergillum, or sprinkler, in the holy water, and with it washes the bell, during which ablution psalms are sung. After this, a vessel, containing what is called oil for the infirm, is opened by the dean, into which the officiating priest dips the thumb of his right hand, and applies it to the middle of the bell, marking it with the sign of the cross. The twenty-eighth psalm being then sung, the bell is marked with seven other crosses, during which water is again applied as a sort of baptism, consecrating it in the name of the Trinity, and calling it after some particular saint, whose name, as its godfather, it bears thenceforward. The bell is then perfumed with incense and myrrh, which is styled, in a prayer used on that occasion, "the dew of the Holy Ghost."

REAL EDUCATION.

IF we look to the nature of the human mind itself, if we consider its longings, how comprehensive is its range, how great its capabilities, how little its best and highest faculties are satisfied with the objects that are placed before us upon earth, how many marks this disposition bears of being a temporary, and, as it were, an initiatory



CONSECRATING THE BELL.

dispensation, is it not monstrous to pretend that we are giving to the human being such a cultivation as befits his nature and his destiny, when we put out of sight all the higher and more permanent purposes for which he lives, and confine our provision to matters which, however valuable (and valuable they are in their own place), yet of themselves bear only upon earthly ends? Is it not a fraud on ourselves and our fellow-creatures; is it not playing and paltering with words; is it not giving stones to those who ask for bread, if when man, so endowed as he is, and with such high necessities, demands of his fellow-men that he may be rightly trained, we impart to him, under the name of an adequate education, that which has no reference to his most essential capacities and wants, and which limits the immortal creature to objects that perish in the use?

MORALS OF THE JESUITS.

When, as in the case of the Jesuits, a society of persons set themselves up as universal teachers of mankind, and everywhere manifest a disposition to monopolize the instruction of youth, it is proper to inquire into the *nature* and *tendency* of their systems of instruction. The question needs to be viewed, not so much in a literary, as in a moral and religious point of view. A course of instruction may be such as to refine the taste and sharpen some of the faculties of the mind; at the same time it may utterly corrupt the mind, or vitiate and extinguish every virtuous sentiment and feeling.

The Jesuits, we know, manifest great skill in adapting their instructions to youth. What may be called the *mechanical* part of education, they have carried to the highest point of perfection. The whole disciplinary process is calculated less to make correct thinkers, than subtle disputants and plausible declaimers. All this would be comparatively harmless, if they did not employ *education as a means of injecting moral poison into the mind.* On this subject the clergy of Paris give the following testimony: "The principal evil of the Jesuit morality is, that it not only *depraves the morals*, but *corrupts the very principles of morality.*" To substantiate this heavy charge, we shall summon only popish witnesses—eminent Jesuit doctors. In the year 1643–'44, when the tide of immorality was swollen by the Jesuits to an alarming extent, they

were impugned by the university of Paris, in a work entitled "The Moral Theology of the Jesuits," extracted faithfully from their writings, by Mons. Perrot. From this work it appears that there is no important truth in Christian morals which the Jesuits have not corrupted; nor any maxim, however erroneous, scandalous, or impious, which they have not labored to establish. It consists of a large collection of extracts from the writings of no less than one hundred and forty-seven Jesuit authors, published by authority, as verified and collated by the commissioners of the parliament of France. By order of parliament, a copy was presented to the king, to put him in possession of the most ample knowledge of the perverse and poisonous doctrines of the Jesuits. The strongest and most indisputable evidence against the morality of the Jesuits is thus furnished from their own accredited and authorized writings. We shall briefly touch upon the principal points which relate to and illustrate the morals of the Jesuits.

Unity of Opinion.—The Jesuit Daniel says: "The constitutions [of the Jesuits] ordain three things: The first, that our members *do not introduce new opinions;* the second, that if at any time they should hold an opinion contrary to that which is commonly received, they shall *adhere to the decision of the society;* the third, that in controverted questions, in which either opinion is from being common, they *restrict themselves to conformity.*" Thus, however corrupt and pernicious the opinions and doctrines of the Jesuits may be, we see they are *one* and *unchangeable.*

Probable Opinions.—According to this doctrine, "in the concurrence of two opinions, of which one is more probable and in conformity with law, the other less probable, but *favoring concupiscence,* it is lawful to follow the latter in practice."—"Extract des Assertions," tome i., page 27. "That opinion is considered highly probable," says Valerius Reginald, "which is supported by high authority, or by an argument of considerable weight." Vincent Fillucius says: "The authority of *one* good and learned doctor renders an opinion probable, because his authority is not slight foundation." Also, George de Rhodes says: "The authority of one good doctor is a sufficient reason on which to ground the probability of *any* opinion, so that *every one may safely follow it.*"

This doctrine of probable opinion, it will be seen, opens a door

for the admission of any error. I am taught that I may safely do anything for which I have the authority of one good Jesuit doctor. What, then, may I not do? Is, then, each Jesuit doctor infallible? This out-Romes Rome. Rome justifies herself in much that she does, simply on the ground of her infallibility. But here the authority of one good Jesuit doctor is a sufficient reason to ground the probability of any opinion so that every one may safely follow it!! From the case thus presented, it is evident that the object of introducing this doctrine of probable opinions was not to solve conscientious scruples, but rather to remove from the minds of their pupils any scruples that might stand in the way of their most flagitious purposes.

Philosophical Sin.—The doctrine of philosophical sin, as held by the Jesuits, *teaches the art of sinning philosophically.* The Jesuits—wonderful masters!—instruct us how to sin, not *vulgarly*, but philosophically. They give such definitions of sin, and such definitions respecting the various modes of sinning, as a philosophical mind may be supposed to do to palliate or justify the act of sinning. According to this doctrine, an action the most criminal in itself offends against reason, but does not displease God, nor deserve eternal damnation, if the agent who commits it knows not God, or does not *actually* think of him, or does not reflect that he offends. "Probable ignorance," says Vincent Fillucius, "which originates in a *wilful fault*, or *voluntary cause*, excuses from sin, provided its effects were not foreseen." George de Rhodes says: "If a man commit adultery or homicide, *reflecting* indeed but very *imperfectly* and superficially upon the wickedness and great sinfulness of these crimes, however heinous may be the matter, he still sins *but slightly.*" "It is also certain," says Vasquez, "that a *full* knowledge of such wickedness is requisite to constitute mortal sin; for it would be unworthy of the goodness of God to exclude men from his glory, and to reject them for ever, *for a sin on which they had not reflected.*" Behold, what morals! What do a lawless banditti think of the right or wrong of an action before they plunder a party, or murder those who offer resistance? And yet, according to this refinement of Jesuitism, any one individual act, however base, is not criminal, provided the agent is so hardened in sin that he can do it without any scruples about its lawfulness. Into what depths of Satan will these moralists lead us? Whither

will they ultimately lead those who resign themselves to their infernal guidance?

Perjury, lying, and *false witness*, are all inculcated and justified by Jesuit moralists. Emmanuel Sa says: "It is not mortal sin to swear that you will not do that which it is better to do, nor if you swear a false oath as to words, but a true one as to the meaning of the inquirer; and as you are not bound to swear according to the meaning of the inquirer, you may according to your own," &c. Francis Suarez says: "It is not intrinsically wrong to use equivocation, even in making an oath, whence it is not always perjury." To the same effect writes Thomas Sanchez. Leonard Sessius says: "If a judge examines concerning an action which has been committed without sin, *at least without mortal sin*, the witness and the accused are not obliged to answer according to the meaning of the judge." Hence it follows, that there is no compulsion to answer according to the meaning of the judge, but that equivocation and mental reservation may be used. But this is not all: these moralists tamper with the *judge*, as well as with the witness, and justify him in receiving bribes. In answer to the question, "Is a judge bound to restore the bribe which he has received for passing sentence?" John Baptist Taverna replies: "If he has received the bribe for passing an *unjust* sentence, it is probable that he may keep it. . . . . This opinion is defended and maintained by *fifty-eight doctors*"! For a *just* sentence a judge may not retain a bribe, because we may suppose he obtained it by *compulsion*. For an unjust sentence, then, he is not bound to restore it until compelled by law. Thus do these Jesuit moralists justify villany and wickedness even in the representative and guardian of justice.

On the subject of *theft and secret compensation*, Emmanuel Sa writes: "It is not a mortal sin to take secretly from one who would give if he were asked, although he may be unwilling that it should be done secretly, and *it is not necessary to restore*." Again: "It is not theft to take a small thing secretly from a husband or a father; but if it be considerable, it must be restored." Again: "He who from urgent necessity, or without causing much loss, takes wood from another man's pile, is not obliged to restore it." Again, Valerius Reginald says: "Servants may not take the property of their masters secretly, by way of compensation, on pretence that their wages are not equitable, *unless* it shall in reality appear to be

the case, in the opinion of an experienced man:" say in the opinion of a Jesuit confessor or director. Again: "Servants are excused from sin and from restitution, *if they only take an equitable compensation.*" Such is the teaching of the Jesuit moralists to that large and useful class of society, on whom our domestic happiness to so great an extent depends. Satan himself could not give worse advice—advice more ruinous to themselves and society. Farewell to peace and confidence between masters and servants, employer and the employed—farewell to domestic happiness—when our servants shall fall under the influence of the Jesuits and do according to their teaching.

We have yet to mention the doctrine which caps the climax of Jesuitical presumption, and carries out their system of morality into its most appalling consequences. It is that which justifies *homicide*, *regicide*, and *assassination*. The Jesuit doctors, E. S. A. Salmeron, Gregory of Valence, establish positively the right of *assassination politique*. These, with many other eminent doctors, justify murder, assassination, on the part of private individuals, at the beck of priests, bishops, or pope; yea, they instigate them to the deed, and applaud it as meritorious, when done with the *devout intention* of promoting the interests of the holy see. They also justify similar deeds for ends purely *personal*. Yea, they justify the commission of murder, when it becomes necessary to conceal their own delinquencies.

Such are the morals of the Jesuits, as confessed by their own writers. Who can overrate the pernicious nature and influence of Jesuit morality? How is it possible to paint their moral maxims in colors sufficiently dark and detestable? It is impossible to find, in any human language, terms sufficiently strong to characterize this foul and hideous system. We witness here a progression in spirit and wickedness which has no parallel in the history of man. And all this, too, under the sanction of the name of Jesus, as though the great Teacher of Christian morals was the father of such abominations!

Think of the lofty principles of Christian morality—morality, pure and stern, sublime and awful; think of its unsparing denunciations of sin; think of the soul-purifying and elevating views of revealed religion, and of the exalted character of the Savior: then turn and see this hellish monster, Jesuitism, rising from the

bottomless pit to destroy every plant of virtue, and put out the light of hope.

MARTYRDOM OF FRANCIS GAMBA, A LOMBARD.

THE year 1553, and those immediately following, witnessed the martyrdoms of many individuals in different parts of Italy. Among others, we notice that of Francis Gamba, a Lombard protestant, who was apprehended and condemned to death by the senate of Milan. At the place of execution, a monk presented a cross to him; to whom Gamba said: "My mind is so full of the real merits and goodness of Christ, that I want not a piece of senseless stick to put me in mind of him." For this expression his tongue was bored through, and he was afterward burnt.

Another was John Mollius, who was born at Rome of reputable parents. At twelve years of age they placed him in the monastery of Gray Friars, where he made such a rapid progress in arts, sciences, and languages, that at eighteen years of age he was permitted to take priest's orders.

He was then sent to Ferrara, where, after pursuing his studies six years longer, he was made theological reader in the university of that city. He now, unhappily, exerted his great talents to disguise the gospel truths, and to varnish over the errors of the church of Rome. After some years' residence at Ferrara, he removed to the university of Bononia, where he became a professor. Having read some treatises written by ministers of the reformed religion, he grew fully sensible of the errors of popery, and soon became a zealous protestant in his heart.

He now determined to expound, according to the purity of the gospel, St. Paul's epistles to the Romans, in a regular course of sermons. The concourse of people that continually attended his preaching was surprising; but when the priests found the tenor of

his doctrines, they despatched an account of the affair to Rome; when the pope sent a monk, named Cornelius, to Bononia, to expound the same epistles according to the tenets of the church of Rome. The people, however, found such a disparity between the two preachers, that the audience of Mollius increased, and Cornelius was forced to preach to empty benches.

Cornelius wrote an account of his bad success to the pope, who immediately sent an order to apprehend Mollius, who was seized upon accordingly, and kept in close confinement. The bishop of Bononia sent him word, that he must recant, or be burnt; but he appealed to Rome, and was removed thither.

At Rome he begged to have a public trial, but that the pope absolutely denied him, and commanded him to give an account of his opinions in writing, which he did under the following heads: Original sin; free-will; the infallibility of the church of Rome; the infallibility of the pope; justification by faith; purgatory; transubstantiation; mass; auricular confession; prayers for the dead; the host; prayers to saints; going on pilgrimages; extreme unction; performing service in an unknown tongue, &c. And all these he confirmed from Scripture authority.

The pope upon this occasion, for political reasons, spared him for the present, but soon after had him apprehended, and put to death—he being first hanged, and his body burnt to ashes.

THE LATE POPE.

The Rev. Mr. O'Dwyer, in his funeral discourse on the late pope, published in the Catholic Herald, gives the following account of the progress of the pope's religion in the United States, during "the reign of Gregory XVI.":—

"And when we come to view the fortunes of the church in our own country, sanguine as our expectations may be of the happy influence on them of laws and institutions which guaranty the free and undisturbed exercise of the rights of conscience, and, without frown or favor, leave to the church the unshackled management of her own affairs, we shall not be disappointed. For in the enjoyment and exercise of this sacred right, so iniquitously denied her even in some catholic countries, we shall see, that, in the United

States, she has within the last sixteen years multiplied her bishops, priests, and religious of both sexes, her churches and convents, her colleges and monasteries, *beyond what the most enthusiastic could have hoped for* at the commencement of the reign of Gregory XVI. We shall see her, moreover, convening councils and synods, enacting canons and statutes to bring ecclesiastical discipline, for the benefit of laity and clergy, as near to its just standard *as the circumstances of the country will allow.* In one word, we shall see her making that silent but rapid progress so consoling to us, but so alarming to those who are ignorant of the objects of her mission, glory to God in the highest, on earth *peace to men of good will*, and the salvation of souls, for which Christ shed his precious blood."

In the above extract we have taken the liberty to italicise a few passages, to which we would particularly direct the attention of our readers.

1. It appears that the progress of popery in our hitherto protestant country, is such as to excite the wonder even of its most ardent advocates. And yet many protestants, at least in name, appear to be blind to the signs of the times, and consider those as alarmists, or idle dreamers, who apprehend danger to our free institutions from the spread of this politico-religious system.

2. We have the admission that, as soon as "the circumstances of the country will allow," the "ecclesiastical discipline" of popery will be brought "to its just standard" among us. What this "just standard" is, none who have read the history of past times, or who are conversant with the present state of popish countries, need be told. An attempt was made some years ago, rather prematurely, to enforce "ecclesiastical discipline," when a member of the Ohio senate was knocked down in the streets of Cincinnati for not taking off his hat, while the popish bishop was passing in procession to consecrate a chapel. "If such things are done in the green tree, what will be done in the dry?"

We beg our readers to notice the corruption of one of the most beautiful passages of the word of God, sanctioned by the Douay translators. The "mission" of the church is to proclaim "peace to men of good will." But there is no peace to protestants, who are men ill affected to the errors of popery.

THE TENDENCIES OF ROMISH LITERATURE.

LADY GEORGIANA FULLERTON.

AMONG the late perverts to Rome of high degree, we find chronicled the name of *Lady Georgiana Fullerton*, sister to Lord Grenville, and authoress of "Ellen Middleton." After reading this exciting novel, and observing the peculiar cast of thought and train of remark when adverting to religious exercises and duties, we were not surprised to learn that our authoress had become a full convert to superstition, and at last entered the mystical precincts of Rome. When we see Alice bowing in her closet before a picture of the Savior, and then holding up the crucifix before the eyes of her dying husband; when we see what sacredness, awe, and efficacy, are attributed to the act of confession to a priest; when we hear Mrs. Tracy, heretofore the deadly enemy of Ellen Middleton, kneeling at her bedside, in hardly articulate tones saying to her, "*Pray for us when you are in heaven;*" finally, when we hear Ellen's speech to her husband, in which she says: "There is a blessed communion in which we both believe, between those who rest in heaven and those who struggle on earth; you will pray for me when I am gone; I will pray for you where I go:" who can doubt that the writer's mind was already enslaved to the errors of Romanism?

When we came across these and such like passages, we concluded at once the writer must be a Romanist; but it seems now that these sentiments were only working in her mind, and preparing it for the great transition. Years ago the leaven of Puseyism had been infused into her mind, by some of those "very holy men" who had become the dupes of their own credulity and superstition, until they found themselves in the territory of Rome. Many of the most popular novels of the present day have in them the same spice of superstition and mysticism which is found in "Ellen Middleton," and through their silent and insidious influence the poison of error is widely diffused.

A court-lady, daughter of the earl of Devonshire, having embraced the catholic religion (in the reign of Charles I.), was asked by Laud the reason of her conversion. "It is chiefly," said she, "because I hate to travel in a crowd." Being desired to explain her meaning, she replied: "I perceive your grace [Laud] and many others are *making haste to Rome*, and therefore, in order to

prevent being crowded, I have gone before you." It is a remarkable fact, that most of the late converts to Rome in England are from the higher classes; from the walks of literature, or the ranks of the aristocracy. Expecting perhaps that the road will be thronged, they have gone before to avoid the crowd. And truly, the defection of forty of the clergymen of the church of England is a significant and ominous fact. But it is no matter of surprise to us; it is what we have long expected. The Romish portion of the English church will go to Rome. The movement is begun which is to separate the chaff from the wheat, and determine on which side nominally protestant England will array herself.

CHRIST THE LIVING HEAD.

The Church is in the wilderness,
And many a snare is round her spread,
Yet in the midst of all distress
She looks to Christ, her living head.

She feels that neither friar nor saint,
Nor aught below, nor aught above,
Of heavenly birth, or earthly taint,
Can separate her from his love.

She glories in his cross alone,
She brightens in each smile he gives,
She gazes on his heavenly throne,
And in his promises she lives.

She breathes no prayer to heaven's queen
To whom the Romanists have cried;
What mother ever stood between
The bridegroom and his chosen bride?

Columbia! thou spring of might and power,
Thou birthplace of the bright, the brave!
Never, "not even for one hour,"
Give place to her that would enslave.

O never! never! be it said
That hearts all noble, bold, and free,
Should, by the wily serpent led,
Yield and succumb to popery.

This be thy long, thy lasting word,
In lands abroad, or streets at home,
Long as thy voice shall e'er be heard,
No treaty with apostate Rome!

BISHOP HUGHES AND GREGORY XVI.

Bishop Hughes, the sturdy defender of the popedom, has taken great offence at the publication of an article in the Courier and Enquirer, purporting to be a letter from the correspondent of the Boston Atlas at Rome, in which certain things are imputed to Gregory XVI., which present the character of his holiness in rather an unfavorable light. The thing was soon reported at headquarters, and, as we might have expected, drew forth the direful fulminations of the zealous vicar, chronicled in the Freeman's Journal of the 25th of July last. Knowing what the characters and lives of his predecessors generally have been, we were not at all surprised at the account given of Gregory XVI.

The bishop does not consider and refute in detail the imputations cast upon his master, but, Jesuit-like, lumps them all together and stigmatizes them as calumnies—a gross and infamous libel on his moral character. He says: "The stupid calumny is refuted by the whole life of the deceased pontiff: the voice of catholic and protestant Europe has pronounced against it." If Gregory was the holy man he is represented to have been, why that solemn high mass and dirge at St. Mary's Roman catholic chapel, Moorsfields, London, on the 26th August last, for the repose of the soul of the pope? On Thursday, July 30, Bishop Kenrick celebrated pontifical mass for the repose of the soul of his late holiness, Pope Gregory XVI. Why must the self-styled vicar of Jesus Christ pass through a period of purgatorial sufferings ere he can attain the blessedness of heaven? This idolatrous ceremony must be performed in every branch of the papal church ere the pope can be released from purgatorial fires, and his soul, purified from sin, find rest in heaven.

The bishop may assure himself, that his unqualified contradiction of the charges brought against Gregory will not be counted a just and conclusive refutation of them. Dying at the advanced age of eighty-one years, it would be strange if his passions had not cooled somewhat, and he had not maintained the appearance of sobriety and decorum before the world. If indeed he was not a bad man, sensual, proud, and ambitious, it must have been owing to the fact, that popery did not exert its natural and legitimate in-

fluence upon his life and character. But time will bring the truth to light, and set this matter right between the bishop and those who called in question the purity of the head and pink of catholicity.

MASS FOR THE DEAD.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

In some monastic establishments in England, the altar, placed on the right or left hand side, and dedicated to the Virgin Mary, is considered a privileged altar, from the pope having granted an indulgence, so that every person who celebrates mass upon it, with the design of obtaining an indulgence, will obtain one of ten, twenty, or perhaps a hundred days, for every such service.

If the prior (the head of the institution) has received an intimation of the death of any individual, it is announced either after dinner, or after supper, when each of "the religious," as they are called, is directed to say a certain number of offices, and priests a certain number of masses, determined by the nearness or remoteness of the connexion existing between the deceased and the monastery. Sometimes a considerable sum (for instance, sixty pounds) has been sent for this purpose; if, therefore, there be ten priests in the monastery, the following order may be issued by the prior, on his rising: "Let each priest say ten masses, as soon as possible, for the repose of the soul of ——, a patron (or patroness) of the order." In such announcements, however, special care is taken that a word may not be uttered as to the sum of money received. All such donations are concealed, also, from those without—externs, as they are denominated—as scrupulously as possible. Yet to this hour they are frequent and large.

A short prayer is sometimes added at matins in these establishments; and this occurs when an office is about to be recited, with any *particular intention;* that is, as papists say, that the service may benefit an individual—for instance, by obtaining safety in a journey, promoting the welfare of a deceased friend or relation, or by diminishing the term of his remaining in purgatory. In this way a Romish priest has received money from twenty persons, in sums varying from two shillings and sixpence to a pound for each

MASS FOR THE DEAD.

mass, to be said for the repose of a friend, a child, a husband, or a wife. But as he might find he had more masses for the dead than he could conveniently pass through, he sends a trifling sum to a retired priest in a monastery, with the message, "Say so many masses for my intention." According to this plan, if he has received twenty pounds for twenty masses for the dead, he perhaps sends five pounds to the inmate of the institution; and the masses he offers "with an intention," are held to be of equal importance and value with those presented by the priest who thus engages his services, while the two agents in this engagement alike receive a pecuniary benefit!

In the same way the permission of the pope has been granted, so that if a priest were paid for ten thousand masses, which he could not possibly repeat, he may say one with the intention of its being equal to a hundred or more, and thus rapidly clear off his engagement! These are indeed wretched subterfuges; but doubtless departed spirits are as much benefited by their neglect, as they would be were the number of masses that are purchased actually gone through.

POPERY AND DESPOTISM.

POPERY always has been the ally and supporter of despotism; and it is fair to suppose that it always will be. The real tendency of a system ought to be understood after centuries of active operation, especially if that tendency be uniformly and for ever in one direction: but the genius of universal history challenges a single proof that popery has ever put forth any other than a despotic, oppressive influence. Church and state is the grand law of catholic development. Always and everywhere it has created this union, if left to pursue its own ends. And so it must be in the very nature of the case. It would be as wise to expect grapes from thistles, or figs from thorns, as any other fruit from a system whose principal feature is the subjugation of all authority, human and divine, to one will, and that the will of the church. The fundamental principle of popery is, that all power is by divine appointment in the pope; the fundamental principle of freedom is, that the people are the source of power. There is, and must be, an eternal clash between the two; whoever doubts it, should go to Rome and

examine for himself. The world affords not another so complete a specimen of the union of church and state, or rather the subjugation of the state to the church, as modern Rome presents. The testimony of another, whose reputation and great respectability place him above suspicion of misrepresentation, is so conclusive on this point, that we ask the reader's attention to it:—

"*Popery*," says the writer alluded to, "*embodies in itself* THE CLOSEST UNION OF CHURCH AND STATE. Observe it at the fountain head. In the Roman states, the civil and ecclesiastical offices are blended together in the same individual: the *pope* is the *king;* a *cardinal* is the *secretary of state;* the *consistory of cardinals* is the *cabinet council*, the *ministry*, and they are *viceroys* in the provinces. The *archbishops* are *ambassadors* to foreign courts; the *bishops* are *judges* and *magistrates;* and the road to preferment to most, if not all the great offices of state, is through the priesthood. In Rome and the patrimony of St. Peter, the temporal and spiritual powers are so closely united in the same individual, that no attack can be made on any *temporal* misrule, without drawing down upon the assailants the vengeance of the *spiritual* power exercised by the same individual. Is the judge corrupt or oppressive, and do the people rise against him, the judge retires into the bishop, and in his sacred retreat cries, 'Touch not the Lord's anointed.' . . . Take," continues the same writer, "from *popery* its name of *religion*, strip its officers of their pompous titles of *sacredness*, and its *decrees* of the nauseous cant of piety, and what have you remaining? Is it not a *naked, odious despotism*, depending for its strength on the observance of the strictest military discipline in its ranks, from the pope, through his cardinals, archbishops, bishops, &c., down to the lowest priest of his dominions?"

When the effect is separated from its cause, or the character of the fruit from the nature of the tree which bears it, we may reasonably expect that the Roman catholic religion may be predominant in this country, without producing similar political results as are now developed at Rome and in the papal states, and not till then.

CATHOLIC PREACHING.—"They who send their children to schools where the Scriptures are read, give their children bound in chains to the devil."

PROGRESS OF POPERY IN GREAT BRITAIN.

THERE is a significancy in the following brief statistics, which may reasonably excite the fears of every friend of liberty and truth. Popery, with stealthy steps and bold manœuvres, is gaining ground in almost every protestant country, and draws from the success of the past, the flattering hope that she will regain all that was taken from her by the Reformation :—

" In 1792, there were not in the whole of Great Britain 30 Roman catholic chapels. There are now, in half a century, 513, of which 440 are in England, 6 in Wales, and 67 in Scotland ; and there are 610 priests, of whom 531 are in England, 5 in Wales, and 74 in Scotland. They are governed by 17 vicars apostolic, 9 of whom are bishops. In the year above mentioned, there was not one Roman catholic college ; there are now 10, besides 17 convents, 60 seminaries of learning, and many chapel schools.

" The Roman catholic population of Great Britain is now very little short of 2,000,000. Among these are 12 peers of the realm, and 40 members of the house of commons. These are over and above a great host of nobles, barons, and wealthy gentry of the country."

BUYING SALVATION.

TETZEL'S outrageous sale of indulgences, and the arts of Romish priests in obtaining money by promises of masses and prayers, once roused an indignation in Europe which found expression in the Reformation. But has the corrupt practice ceased? Is the Romish church altered in this odious particular? The following paragraphs, published in a late number of the Catholic Herald, for the purpose of stimulating its readers to contribute to the support of a den of mendicants in Ireland, will answer the question :—

" The Trappists daily offer their most fervent and grateful prayers for their generous and liberal benefactors.

" 1. They celebrate every day the holy sacrifice of their benefactors.

" 2. A memento is said for them at every private mass.

" 3. They are prayed for at the midnight office, and at the canonical hours of the day.

"4. The community make a general communion for them on the first Thursday of every month.

"5. Every Friday the holy sacrifice is celebrated for the deceased benefactors.

"6. They are prayed for when the community are informed of their illness.

"7. A *de profundis* is recited every afternoon by the community assembled, for the deceased benefactors.

"8. Every special benefactor shall be associated to the prayers and good works of the whole society."

Notwithstanding a thousand such evidences of the unchanging folly and corruption of popery, we sometimes meet with protestants who tell us of the improvements in Romanism. Where is the improvement?

THE ROMISH PRIESTHOOD.—By the concurrent testimony of all travellers in South America, Cuba, Malta, and Italy even, the priesthood constitutes the most licentious class in the community. "Clerical celibacy," says the regent of Brazil, "is the chief source of public immorality in Brazil." And no doubt the same is true elsewhere. Infidelity itself is less a fear to public morals than Romanism.

ZUINGLIUS, on 2 Thess. ii., in answering the papal application of it to the protestants, says:—

"Let our doctrine be examined, and it will appear that they are false. We preach Jesus Christ and him crucified, and that he is the only Reconciler and the only succor of man; but the papists preach the pope, the antichrist, whom here Paul so accurately describes."

POPISH IDOLS.—Among the relics in the monastery of Heilegen Krutz, in Austria, is shown a pretended large piece of "the true cross," of *mahogany!* Now, everybody knows that mahogany is an American wood, which was not carried to Europe until about 250 years ago; yet well-educated papists shut their eyes and close their lips to the absurdities of the priests who thus beguile their ignorant votaries.

JOHN WICKLIFF,

THE MORNING STAR OF THE REFORMATION.

ICKLIFF, the morning star of the Reformation, the noble pioneer of Luther, is now before us, his countenance radiant with truth and benignity, and his brow clothed with majesty and power! In the fourteenth century, when the pope of Rome, the man of sin, had reached the highest pinnacle of his ambition, exalting himself *above all that is called God*, disposing of crowns and kingdoms at his pleasure, and trampling on the necks of kings with his impious feet; in this period of the great apostasy, when the church was overrun with errors, superstitions, and idolatries, God raised up the English reformer, who, more loud than any before him, sounded the alarm bell of reformation, and made impressions on the minds of men by his doctrines which nothing could efface, and which were propagated to Luther's days.

It was high time for some such burning and shining light to arise and scatter the darkness of ages. The *name* of *Christianity* was left, but scarce anything else; the *true* and lively doctrine of our blessed Lord and Savior was, for the most part, as unknown to those who were called after his name as to the heathen themselves. The natural depravity of man, the strength and turpitude of sin, the end and use of the law, the *office* of Christ and the Holy Ghost the Comforter, the nature of faith, and true evangelical repentance, were points not understood or inquired after. The word of God was kept out of view. Learning and divinity was wholly confined to the schools, and there miserably perverted into cobweb notions and wrangling sophistry. Thus forsaking the vivifying power of God's spiritual word, men first became blinded, and then led away with external pomp, dazzling ceremony, and human traditions. Scarce anything else was seen in the churches, heard in sermons, or intended in all their devotions. The people were

taught to worship nothing but what they *saw*, and they saw nothing that they did not worship. *Images*, *crosses*, *pictures*, *relics*, *shrines*, *tombs*, *altars*, were the objects of their devotions. Instead of the poverty and purity of Christ, there was pride, superfluity, and every species of licentiousness. Instead of being characterized by their apostolic labors and humility, the priests were distinguished only for their sloth and ambition.

Such was the state of Christendom in the fourteenth century. Did not the world need a Hercules to purge such an *Augean stable?* Yes, truly. In Wickliff a valiant and efficient champion was found for this difficult and dangerous work. The year of his birth is not recorded, nor is much known respecting his parentage; certain it is he was liberally educated, and became learned beyond the age in which he lived. He was fellow of *Merton college*, in the reign of Edward III., 1371, and afterward master of *Baliol college*, in Oxford, where he commenced *doctor*, and was chosen *reader of divinity*. In his public lectures he showed himself deeply skilled in *dialectics* and in scholastic divinity, which in those days were the grand passports to fame. To a man of Wickliff's penetrating genius, "the difficult trifles" soon gave way, and he quickly became a very subtle disputant and reigned in the schools without a competitor. In divinity he drew his tenets from the Scriptures alone, rejecting the glosses of the schoolmen and the dogmas of authority. In his ordinary ministerial labors, he was a faithful pastor of the church, for whose edification he spared no pains, for he *translated the whole Bible into the vulgar tongue, a copy thereof, written in his own hand*, was, so late as the year 1736, in St. John the Baptist's college, in Oxford. He was beloved of all good men for his *holy life*, and admired by his adversaries for his learning. Walden, his professed and bitterest enemy, in a letter to Pope Martin V., acknowledges, that "he was wonderfully astonished at his most forcible arguments, the various and pertinent authorities he had gathered, with the vehemence and smartness of his reasonings."

Wickliff gained much light on the subject of the errors and corruptions of popery from reading the works of some of the most renowned schoolmen; but, above all, by a diligent perusal of the Holy Scriptures, God gave him grace and understanding to see the truth of the Gospel, and loathe all superstition. Being thus

enlightened, it is not to be wondered at, that, in his writings and preaching, he should deliver doctrines in direct opposition to the corrupt teachings of an apostate church. But his opposition was chiefly directed against the several orders of *begging friars*, and the *usurped dominion of the pope*. His defence of the university against the mendicant friars, acquired for him the reputation of a man of profound learning and abilities; and in return, at the instance of the primate Langton, a zealous patron of the monkish orders, a sentence of expulsion from Baliol hall was passed upon him and his associates.

The pope becoming greatly alarmed at the progress of the new doctrines of Wickliff, soon bestirred himself to get him silenced; but such was the esteem he had obtained by his learning and virtues, that when, in the year 1378, Gregory XI. sent his bull to the university of Oxford, expostulating with them for suffering him to spread his tenets, Walsingham, the historian, tells us, "*that the heads of the university were long in suspense, whether they should honor the pope's bull, or reject it with contempt.*" At length they were prevailed upon to receive the bull with respect; but they did nothing effectually against him. Three times he was summoned to appear before the archbishop of Canterbury, and twice was actually convened before him and other bishops. The first time he escaped by means of the protection and favor of the duke of Lancaster. The second time he was saved by the interference of the queen. The third time he prudently absented himself, having had intelligence that the bishops had plotted to take his life on the way. In his absence, the bishops, with a rabble of friars, took it upon them to examine and censure his works; and while prosecuting this business a terrible earthquake happened, which terrified them exceedingly.

Wickliff remained firm and constant in the midst of his heavy trials, and continued to propagate the gospel, both by preaching and writing, in the parish of Sutterworth, where he died in peace, in the year 1387, God having wonderfully preserved him out of the hands of his enemies. Nor was his doctrine confined to England, but gave light to regions far remote. And now, being in his grave, one would have thought he was beyond the reach of the most inveterate malice; but such is the nature of papal cruelty, that its rage extends even into the next world, and, with a barbari-

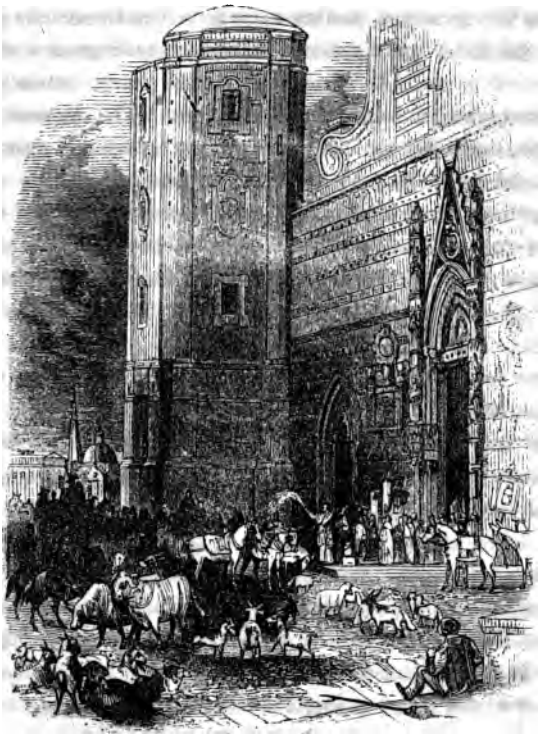
ty more than heathenish, violates *sepulchres*. By order of the reigning pope, and in pursuance of the decree of the council of Constance, forty-one years after Wickliff's death, his bones were taken up and burnt, and the ashes thrown into the river.

Such was the life and end of John Wickliff, a man who may justly be regarded as one of the brightest ornaments of his country, and as one of those luminaries which Providence raises up to enlighten and bless mankind. To this intuitive genius, Christendom is probably more indebted than to any single name in the list of reformers. In the language of another: "He opened the gates of darkness, and let in, not a feeble, glimmering ray, but such an effulgence of light as was never after obscured. He not only loosened prejudices, but advanced such clear, incontestable truths, which, having once obtained foothold, still kept their ground, and even in an age of reformation wanted but small amendment."

SAINT ANTHONY'S DAY.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

THE sprinkling of water by means of a brush, at the commencement of celebrating mass, was a part of heathen observances. The form of the sprinkling brush, which is much the same as that now used by priests, may be seen in ancient coins and basreliefs, wherever the emblems of a pagan priesthood appear. One use of this instrument is too remarkable to be overlooked. There is a yearly festival at Rome especially devoted to the blessing or purifying of horses, asses, and other animals; and on the appointed day in the month of January, the inhabitants of the city and neighborhood send theirs, decked with ribands, to the convent of St. Anthony, near the church of St. Mary the Great, to pass through this ceremony. At the church door the priest appears, and with his brush sprinkles each animal as it is presented to him, whether a horse, mule, ass, ox, cow, sheep, goat, or dog, dipping his brush from time to time in a huge bucket of holy water that stands near, taking off his skull-cap, and muttering in Latin that these animals are freed from evil through the intercession of the blessed St. Anthony, in the name of the Father, and of the Son, and of the Holy Ghost!



ST. ANTHONY'S DAY.

One party, at least, derives advantage from the ceremony; for the rider or driver of the animal always gives some piece of money, larger or smaller, according to his means, and receives an engraving of St. Anthony and a little metallic cross. Well-dressed people, in very handsome equipages, attended by out-riders in splendid liveries, may also be noticed driving up and sitting uncovered, till the blessing, as it is called, is given. Then, having contributed according to their pleasure, they drive off, and make way for others.

One traveller observed on this occasion a countryman, whose beast having received the holy water, set off from the church-door at a gallop, but had scarcely gone a hundred yards before the ungainly animal tumbled down with him, and over its head he rolled in the dust. He soon, however, arose, and so did the horse, without either seeming to have sustained much injury. The priest looked on, and though his blessing had failed, he was not out of countenance; while some of the by-standers said, that but for it the horse and his rider might have broken their necks.

Some friends of ours witnessed another application of water accounted holy, during a transient visit to Liege not long since. The whole district of the city in which was the church of St. Jaques, appeared in motion; numbers were flocking thither from all quarters; even infants were taken in their cots, and three generations might be seen in company. As the strangers approached the church many were leaving it, yet the edifice was full. About fifty persons at a time knelt at the rails of an altar before which stood a priest, who hastily touched the eyes of each one with "the eye of St. Odilia," enclosed under glass in a gold case. This relic was attached to his finger; it was wiped after each application with a cloth, and was held to every person to kiss. The object would not easily be guessed: the *ostensible* one is, that diseased eyes may be cured, and sound ones preserved; an advantage confined to one day in the year—the festival of the saint. The *real* object is, doubtless, associated with the money-box, borne by the attendant acolyte, into which each puts a coin. Others were employed at the west end of the church in bringing buckets of water from the ground-floor of the tower, and selling it in tumblers and bottles. A woman, on being asked what this meant, replied, that it was some of "the blessed water of St. Odilia.

which was good for the eyes, and also for the purification of the stomach."

To employ the language of the Rev. Dr. O'Croly, once a Romanist: "What a multitude of odd ceremonies is connected with the use of holy water! It is astonishing what virtue is ascribed to this consecrated element! Nothing can be blessed or hallowed without it; neither candles, nor new fruits, nor newlaid eggs, nor ships, nor dwelling-houses, nor churches, nor bells, nor sacerdotal vestments. It is used in all the sacraments, before mass and after mass, and at the churching of women. Nothing, in short, can be done without holy water. Even the butter-churn is sprinkled with it before the churning commences, that the cream may work the better. It purifies the air, heals distempers, cleanses the soul, expels Satan and his imps from haunted houses, and introduces the Holy Ghost as an inmate in their stead. It is generally believed that the holy water blessed at Easter and Christmas possesses superior virtue; on which account, several tubs or barrels full must be blessed on these occasions, in order to supply the increased demand." What a combination is here of ignorance, superstition, and blasphemy!

THE BIBLE OPPOSED TO THE POPE.

READER: Will you please to notice the following contest between the pope and the Holy Bible:—

Pope. I am the head of the church.

Bible. Christ is the head of the church. Eph. v. 23.

Pope. Therefore as the church is subject to the pope, so let all obey him in all things.

Bible. Therefore as the church is subject to Christ, so let wives be to their own husbands in all things. Eph. v. 24.

Pope. I must add to the Bible, because it is not a sufficient rule of faith and practice.

Bible. If any man shall add unto these things God shall add unto him the plagues written in this book. Rev. xxii. 18.

Pope. Believe and trust in me, and I will see you saved.

Bible. Cursed be the man that trusteth in man and maketh flesh his arm. Jer. xvii. 5.

Pope. Make for yourselves little gods.

Bible. Thou shalt have no other gods before me. Ex. xx. 3.

Pope. Make unto yourselves the likeness of Saint Peter.

Bible. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above. Surely St. Peter is there. 4 v.

Pope. Bow down to the little gods and save them.

Bible. Thou shalt not bow down thyself to them nor serve them. 5 v.

Pope. Every one that will not obey the pope, shall be destroyed by the inquisition.

Bible. Thou shalt not kill. 13 v.

Pope. The priests who are too holy to be lawfully married, may take every opportunity to * * * * * * to satisfy lust.

Bible. Thou shalt not commit adultery. 14 v.

Pope. Or if the above be impossible, they may betray some other man's wife.

Bible. Thou shalt not covet thy neighbor's wife. 17 v.

Pope. I will make the people believe that I and the priests have power to forgive sins, and thereby get their money.

Bible. Thou shalt not steal. 15 v.

Pope. I must keep the Bible from my people, because it is injurious to them.

Bible. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. Psalm xix. 7, 8.

Pope. I have prescribed a decree, that every man and woman not belonging to the holy church of Rome, shall be considered a heretic; but every one belonging to my church, and being obedient to me, without regard to the Bible, shall have pardon for any crime, and shall be prayed out of purgatory by paying so and so much:—

"So bald das Geld im Kasten klingt,
So bald die Seel' in Himmel springt."

Bible. Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. x. 1–3.

What tongue can describe the abominations of popery?

POPISH LOVE OF THE TRUTH.

In a village on the North river, not 100 miles from New York, in March last, a clergyman while preaching a funeral sermon for a Christian Irishman, who died in the triumph of faith, observed that scripture commands us to confess our faults unto another and enjoins mutual forgiveness and reconciliation, but that no man can forgive our sins against God; that therefore we must confess to God himself and pray to him for pardon through Jesus Christ. Some Roman catholics, after they left the church, reviled the preacher as a liar, &c., threatened to brush-bait him, and one, with his gun, threatened he would shoot him. One of them in a dark night, threw a stone at a gentleman whom he took to be the minister. It missed him and cut the head of a little girl who was passing by. The ruffian pursued the gentleman, and while rushing after him to the door of his house, he fell into the cistern from which he could not get out, therefore he stripped off his clothes and put them under his feet.

In that purgatorial pit, where there was some water he remained some hours till he was almost frozen. He then bellowed lustily, and the gentleman, with an assistant, hauled him out, and gave him a suit of dry clothes, and helped him home: thus rendering good for evil. The minister said nothing about popery. Why then did they rage? Does not this fact speak volumes on the persecuting and intolerant spirit of popery?

CARDINAL JOKE BY A ROMAN PRIEST.

One of the popish priest of New York, has for some time past, as is currently reported, been confined to his bed and room, in consequence of not having complied with the commands of his own craft, by the requisite abstinence during Lent. One of his brethren desired an Irish papist to carry a verbal message to the priest who was tortured from the tips of his fingers to the ends of his toes with the racking gout. The unthinking creature fulfilled his commission, and delivered the following suitable memento. "Mr. **** sends his compliments to Father ****, and advises him to eat less, and drink less, and to fast and pray, as he does; and then you

will not be troubled with the gout!" The rage with which Father **** was filled could only be vented in language. "By Saint Patrick," said he, "it is well for you that I can not stir hand nor foot, or I would kick you into purgatory at one toss, you ————." Frightened out of his wits at the priest's denunciation, the Irishman quickly returned to give the other waiting priest who employed him, an account of his doings. He pacified the terrified messenger by assuring him, that the threat of Father **** was of no importance: as he had not his vestments on, and as the gout was inflicted upon him for penance for his sins; while he was doing that penance, he could not act as a priest.

HOLY WELL AND ROCK.—Near the village of Bin, Ireland, is a small well about twelve or thirteen feet in circumference. Around this is built a wall about eighteen inches in height, and nearly as thick. You may see on Sunday mornings dozens of poor deluded priest-ridden slaves going around this well on their bare knees and counting their beads. They place, every time they go around, a small piece of rag on a withered white-thorn bush. This they do as penance for venial sins; but before they conclude the penance, they make a kind of finish at the rock which is near the well. The rock is very large; and they go around this also on their bare knees. They have to get off their knees every time they go round, to place a small stone on the top of the rock for the same purpose as on the rag bush. There is also a small track in the rock: to this they pay great reverence, which they signify by bowing each time they come opposite to it. They say, that St. Patrick having knelt on this rock, he left the track above mentioned, by his knee.

JESUITISM.—A priest by the name of Jose Maria Alpunchey Infante, visited Texas not long since, in the garb of friendship, and then addressed a letter to Santa Anna, that he had learned enough to convince him that the Mexicans *ought rigorously to pursue the war against the Texans, who should be vanquished by all and every means.* This letter was published in Mexico, to stimulate the zeal of the people against the Texan heretics.

THE INQUISITION.

IN this tribunal the most infamous scenes that have disgraced the world's history have been transacted. It was instituted in the beginning of the thirteenth century, for the purpose of completing the extermination of heretical pravity from among mankind. Its introduction and establishment constitute the most awful demonstration that could possibly have been given of the apostacy of the papal church, and a most unequivocal and dreadful proof of her anti-Christian character. Anything more abhorrent to justice than the procedure of this tribunal —anything more revolting to humanity than the punishments which it imposed—anything more at war with religion than the spirit which it displayed—anything, in short, more entirely destructive to the peace and the happiness of mankind, than its existence and operation, it is impossible to conceive. It did not seem enough to the profligate ecclesiastics who sought to become the masters of the world, that they had imposed restraints upon liberty of thought, and induced an almost universal midnight darkness, and gained the implicit reverence of almost all the princes and the nations of Europe; there seemed to be some formidable institution still wanting in their system of degradation, by which their unhallowed triumph, wheresoever it was not fully achieved, might be completed, and which might seem like some mighty giant standing at the gate of the gloomy edifice which they had reared, and frowning destruction on all by whom it should be assailed. This institution they found in the court of the inquisition. Organized for the avowed purpose of punishing and exterminating heresy, it came, in the course of a few years, in consequence of the extensive interpretation which that term received, to take cognizance of everything which the inquisitors thought proper to regard as a crime. It was *heresy* to reject even one tenet which had been sanctioned by the councils or the court of Rome; to read an interdicted book; to be kind to an ex-

communicated person; to utter an unguarded expression respecting the papal authority; or even to manifest natural affection to the dearest earthly friend, who had incurred the censure of the church. In consequence of such an extensive interpretation of the crime of heresy, the life of almost every man was put under the power of this most extraordinary tribunal. Soon after the establishment of the inquisition, positive crime was not necessary in order to bring persons under the cognizance of that ruthless court; it was sufficient to be suspected of heresy; and the slightest degree of suspicion, however destitute of foundation, was enough to involve those to whom it attached in proceedings which might terminate in their temporal ruin, and their death. Even when no ground for suspicion existed, accusations were basely fabricated, and the innocent and unsuspecting were imprisoned, that their property might be forfeited, and their all sacrificed to the avarice and villany of the church.

The mode of proceeding which this court adopted in the prosecution of its victims, was not less extraordinary and unjust than that by which they were brought under its power. Secrecy, dishonest and tyrannical secrecy, under cover of which the most flagrant crimes might be perpetrated, was its peculiar characteristic. The apprehension of the unhappy victims of inquisitorial villany was not permitted to transpire. Generally, in the dead hour of night this deed of darkness was done; and with so much dexterity was it conducted by the familiars of the holy office, that not only those who lived in the same neighborhood, but even those who were members of the same family, in many instances knew nothing of it. One striking example of this is mentioned by the historian of the Spanish inquisition, in the case of a father, three sons, and three daughters, who, although they lived together in the same house, were all carried prisoners to the inquisition, without knowing anything of one another's being there till seven years afterward, when those who were alive were brought forth to an auto-da-fe!

Lest any of its infernal secrets might be disclosed, no sounds were permitted to be heard throughout the dismal apartments of the inquisition. The poor prisoner was not allowed to bewail his fate, or in an audible voice to offer up his prayers to Him who is the refuge of the oppressed; nay, even to cough, was to be guilty of a crime, which was immediately punished. A poor pris-

oner, we are told by Limborch, was on one occasion heard to cough; the jailers of the inquisition instantly repaired to him, and warned him to forbear, as the slightest noise was not tolerated in that house. The man replied that it was not in his power to forbear. A second time they admonished him to desist; and when again the poor man, unable to do otherwise, had repeated the offence, they stripped him naked, and cruelly beat him. This increased his cough, for which they beat him so often, that at last he died, through the pain and anguish of the stripes which he had received!

O popery! popery! how horrible is thy charity! how cruel thy benevolence! Painters sometimes exceed nature, and go beyond life; orators make frequent use of hyperbolical expressions: and poets are often madly extravagant: but imagination labors in vain to portray the malignant spirit by which thou art animated. A serpent, whose poison is instant death, lurking undiscovered until he hath inflicted the fatal wound; a hungry lion, sharp set, and ready to seize his prey; the vapor of pestilence, which depopulates an empire; a fury, entwined with scorpions; an ideal monster, sour, livid, full of scars, wallowing in gore, disgusted with every object around, and, most of all, disgusted with itself, is harmless and inoffensive in comparison with thee. Blood is thy aliment, thy element, and dreadful has been, or will be, thy retribution. Their intolerance, the effect of mingled passions, spreads itself in the lapse of time, or is corrected by nobler sentiments; but the principles of persecution are established by *infallible councils, which lapse of time can not alter, which no tenderness of sentiment can correct.*

A SEA-CAPTAIN AND A ROMAN PRIEST.—A sea-captain of New York some time since was in Portugal, and became familiar with one of the Roman priests. On a certain occasion, after having witnessed the devotees at confession, the captain remarked to the priest: "Do you really believe that you can pardon the sins of the people?" The priest replied: "Why do you follow your business at sea?" The captain said: "To make money." To which the priest very candidly rejoined: "And it is my business to forgive the people's sins."

NUNNERIES.

It is indubitable that the monastic system is one of the most depraved and anti-republican departments among all the machinations of popery. Aware of that fact, and conscious that protestant money can not be obtained in the United States, for the erection and endowment of male and female convents, direct application is made to American citizens, for pecuniary aid in behalf of those pestiferous institutions, only in peculiar circumstances. All the large sums which are constantly transmitted from Europe for papistical purposes, are especially applied to the establishment of the monastic system; for it should be remembered, that *every jesuitical institute, whether deceitfully named seminaries or colleges, or asylums, are only male or female convents, which are subject to all the monastic discipline and regulations.*

One of the great delusions which pervades all classes of the American community is this—that Romanism is now, and in the United States, of a totally different character from its attributes in Europe or South America, and during the dark ages; and also, that although nunneries may have been the mere brothels of Roman priests, and "*filthy murderous dens*" in France, Italy, and Spain, prior to the reformation, yet in this country they are now abodes of piety, purity, and wisdom. We know not how to account for this indescribable and infatuated skepticism, except by fearing that the awful declaration of the Apostle Paul, 2 Thes. ii. 8–12, may be fulfilling in the experience of our citizens, and even of our churches. "That Wicked is revealed, whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. For this cause God shall send them strong delusion, that they should believe the lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Jesuits keeping Lent.—One of the vicars general of New York drinking tea with some popish ladies the day after Lent was closed, about two weeks since, most joyfully expressed his delight that the season of Lent was over—"I am tired," said the pope's deputy, "of living on fish and *soup maigre.*"

JESUITISM.

We call attention to the following extracts from a small work entitled "Secret Instructions of the Jesuits." We hope they will be deeply pondered over by every native-born American:—

1. *Emmanuel Sa*, Aphor., p. 41. "The *rebellion* of Roman priests is not treason, because they are not subject to the civil government."

In the face of this article, we have between two and three hundred Roman priests arriving yearly in this country, and instructing catholic foreigners to vote for men of their own religious principles.

2. *Bellarmin*, Controvers., lib. v., cap. 6, p. 1090. "The spiritual power must rule the temporal by all sorts of means and expedients when necessary. Christians should not tolerate a heretic king."

Our constitution denies this principle in toto. If Christians should not tolerate a heretic king, they certainly should not tolerate a heretic ruler. A *small majority* of our present rulers are "*heretics*" —consequently they should not be tolerated by catholics.

3. *Salmeron*, Comment Evan. Hist., vol. iv., pars. 3, tract 4, p. 411. "The *pope* hath *supreme power* over the whole earth, over all kings and governments, to command and enforce them, to employ their power to promulge popery; which mandate of the pope they are bound to obey, and if they resist, he must punish them as contumacious."

Then the pope must have supreme power over this government, and can command our rulers to obey his orders, and to compel the authorities in this land to use every means to increase popery, notwithstanding it is diametrically opposite to the letter and spirit of our constitution and our laws.

4. *Sanctarel*, Tract de Hæres., cap. xxx., p. 296. "The pope can depose negligent rulers, and deprive them of their authority."

5. *Lessius*, lib. 2, cap. 42, Dub. 12, p. 632. "*The pope can annul and cancel every possible obligation arising from an oath.*"

We would ask, then, in what manner the oath of allegiance, which is taken by foreigners in this country, can be binding on catholics? —for it appears that the pope can at any time annul and cancel them. Were the pope at any time to say that the oath of allegiance to this country was not binding on his subjects, and should "annul

and cancel every possible obligation" arising therefrom—we should suddenly find in our councils, and through our land, a number of individuals, enjoying equal rights with American citizens, who are in truth foreigners, and owing allegiance to a foreign potentate. With such facts as these in the face of our native citizens, we trust that they will come forward, and aid us in ejecting from office men who hold principles so entirely opposed to our present constitution. It can not be said that opposition to such principles can be intoleration. Is it not rather a natural using in self-defence? Is it not saying that we wish the eyes of the American people opened, and the secret principles of foreign demagogues exposed? They now openly state that in a few years they will ask no favors of us; and when that time comes, Americans will learn that they will grant none.—May God long put off that dreadful day!

LUTHER'S MODE TO FOIL SATAN.

WHEN thy conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee, going about to overwhelm thee with heaps, floods, and whole seas of sins, to terrify thee, and draw thee from Christ, then arm thyself with such sentences as these: "Christ, the Son of God, was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, and for his enemies:" wherefore if Satan say, "Thou art a sinner, and therefore must be condemned;" then answer thou and say, "Because thou sayest I am a sinner, therefore will I be righteous and be saved;" and if he reply, "Nay, but sinners must be condemned;" then answer thou and say, "No, for I fly to Christ, who hath given himself for my sins, and therefore, Satan, in that thou sayest 'I am a sinner,' thou givest me armor and weapons against thyself, that with thine own sword I may cut thy throat and tread thee under my feet."

POPE LEO XII. THE INFALLIBLE.—Leo was most cordially hated; his original name was Della Genga, and like other profligates, when he became cardinal and pope, he would have no intercourse with those who had been the victims of his unbridled licentiousness. To the family of Pezzoti, was he kind. At the time of Pezzoti's

marriage, Leo was priest of Sasso Farmato, and confessor of his wife. The exact likeness of Pezzoti's three sons to the priest, was remarked by all the people. Shortly after Leo left the curacy, and was gradually advanced to be cardinal. When Leo was elected pope, he ordered the three young men to Rome, and amply supplied them with wealth and advantages. Is it fitting that such a system should be? Better a thousand times to have the iron hoof and black eagle of Austria, with all their horrors.

MEANS BY WHICH POPERY MAY BE CHECKED.

For American Christians to close their eyes to the efforts of the church of Rome, to extend her influence and to secure to herself dominion over this country, were criminal. And for those whom God has placed as watchmen upon the walls of Zion, to refrain from sounding the alarm in the holy mountain, were to render themselves responsible for all the injuries which the cause of Christ or our common country or individual persons, should suffer from such negligence.

The combined influences and resources of the papal hierarchy in both Europe and America, are becoming more and more concentrated upon this country, the United States. Money to the amount of millions on millions, is poured forth from the treasuries of popery and tyranny in Europe, to build up institutions to extend influences which are deemed efficient for bringing the people of America under the spiritual dominion of the great antichrist, and the political despotism exercised by those European tyrants who are leagued for the overthrow of our spiritual and political freedom. Every art which jesuitical and anti-christian subtlety can devise and practise, is put in requisition for decoying the unwary and for alluring with the glare and splendor wherewith the great harlot bedecks herself, "the kings of the earth to the commission of spiritual fornication with her."

And how are we to be affected in view of these deep-laid schemes, these mighty efforts and these rapid strides of successful operations of anti-christ and tyranny? We are not to remain indifferent: nor are we to sink into hopeless despondency, or trembling with fearful apprehensions, to suffer our hands to hang down

in inactivity. No: We must arise to the work—we must come up promptly, fearlessly, to the help of the Lord, to the help of the Lord against the mighty. We must, in the strength of the captain of salvation, check the encroachments of popery—we must rescue at least some of the prey already in the jaws of the roaring lion, from destruction.

"HAIL, HOLY OIL!"—"One of the most splendid ceremonies of the Romish church," says the Catholic Herald, "is the blessing of the oils on holy Thursday." At that time the chrism which is used in confirmation, and the oil which is used in baptism, are prepared and consecrated. The bishop, twelve priests, and seven deacons, should be present. The solemn pontifical mass is celebrated, and appointed prayers are offered. After the proper mixture is made, the bishop, and twelve priests breathe in succession into the vase. The bishop with an inclination of the head, and the priests with a genuflexion, salute the chrism, repeating thrice, "Hail, holy chrism!" "The blessing of the oil of Catechumens consists of an exorcism and prayer;" after which the oil is then saluted, with an inclination of the head, "Hail, holy oil!"—Was it not Cicero who said that he knew not how two Roman augurs could meet without a smile? "Hail, holy oil!"

PRIESTLY PECULATION.—O'Reilly the priest of Newburgh, who received the letter said to have been written by the seven drowned men, because one of the women had not money enough to pay for masses to get her husband's soul out of purgatory, took away his watch and some silver spoons from the wretched and destitute widow. That was an honest popish trick to help "pick-purse purgatory."

POPISH TRICKERY.—An American popish bishop, says the Cincinnati Journal, acknowledges that "catholic ladies are encouraged to receive the addresses of protestant gentlemen for the purpose of wedlock, and having the children trained up in the catholic faith." Many of our protestant young men are base and wicked enough to accede to such degrading conditions.

SALE OF INDULGENCES.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

THE sale of indulgences especially roused the indignation of Martin Luther. That this traffic may be understood, it should be observed, that, according to the doctrine of the Romish church, all the good works of the saints, over and above those which are necessary to their own justification, are deposited together with the infinite merits of Christ, in one inexhaustible treasury. Using figurative language, the keys of this storehouse are said to be committed to Peter and his successors, the popes, who may open it at pleasure; and by transferring a portion of this superabundant merit for a sum of money, may convey to any person, either the pardon of his own sins, or a release for any one in whom he is interested, from the pains of purgatory; a state in which those who depart out of this life are said to suffer severe pain and punishment, in order to expiate offences which are considered venial, or which being mortal and heinous sins, have not been fully expiated or pardoned in this life.

Such indulgences were first offered in the eleventh century, by Pope Urban II., as a recompense for those who personally went to rescue the Holy Land from the power of the Saracens. They were afterward granted to any one who hired a soldier for this enterprise; and, in the course of time, they were bestowed on all who gave money to accomplish works enjoined by the pope. Thus, Leo X., in order to carry on the magnificent structure of St. Peter's, at Rome, offered indulgences and a full remission to all contributors to that edifice. As the project succeeded, he granted to Albert, the elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony and the neighboring parts, and farmed out those of other countries to the highest bidders; who, to secure the largest profits, employed the ablest preachers to recommend and urge their purchase.

The language in which they made these offers was almost incredibly extravagant. Only, said they, let a man purchase letters of indulgence, and the salvation of his soul is secured. Only let him obtain them for others in purgatory, and as soon as the money tinkles in the chest, their spirits escape from the place of torment,

SALE OF INDULGENCES.

and ascend into heaven. It was affirmed, that the most heinous sins might thus be remitted; and that the cross erected by these preachers was as efficacious as the cross of Christ. "Lo," these preachers exclaimed, "the heavens are open; if you advance not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not deliver his spirit from torment? If you had but one coat, you ought to strip yourself instantly, sell your garment, and obtain the benefit." The opposition of such statements to the word of God will be at once apparent; but with this, as we shall see, popery maintains a continual conflict.

IRISH POPERY.

THOSE who take an interest in the moral improvement of our peasantry will be shocked to hear the following disgraceful circumstance: The Rev. Mr. Reilly, Roman catholic priest of a parish in Galway county, Ireland, was possessed of a horse, for which he was unable to find a purchaser. The animal was so ill-used, and was so unlikely to prove a marketable concern, that its owner, the abovenamed catholic priest, devised the following method of getting rid of him, and at the same time procuring considerable more than its real value: On Sunday he was as usual at the parish chapel, and said mass in the accustomed way; and after mass was over, he told the congregation that he wished to sell his horse, and proposed to *raffle* for it! Instead of preaching a sermon on the faith or the practice of true religion, he proposed a *raffle* for his horse! Nor was this the whole of the affair; for, having named the price of tickets at two shillings each, he proposed that whoever should prove successful, should pay besides for *a gallon of whiskey*, to be drank by the unsuccessful gamblers! The raffle accordingly took place, and the horse was won, and the gallon of whiskey drank, at the parish chapel, on the sabbath-day! Here, then, is as disgraceful a proceeding as can well be conceived. *Gambling* and *drinking* were openly encouraged and taught by the priest, for the sake of securing a large price for his horse, and this, too, on the sabbath-day, and in connexion with all the sanctities of religious worship!

SPECIMENS OF POPERY.

We have recently met with some curious displays of Romanism, which we think will *edify* our readers:—

Extreme unction.—In the "Beehive of the Roman Court," book iii., chapter 2, is the following account of their extreme unction: "Whensoever anybody lies a passing, so that there is no more hope of life in him, the priest shall then anoint him with holy oil, bless him with crosses, and conjure him with certain words, and then he can never come into hell; for all the devils will run away from before the crosses, like a dog before a flitch of bacon; and therefore must he take up his lodgings either in the suburbs of hell or in purgatory, where he shall have his househire and firewood free, till such time as, with soul-masses and pope's pardons, he have gotten a plot of ground in heaven, to build a house thereupon, of merits and good works."

Popish preachment.—Chevreau, the French historian, says: "I heard a sermon preached by a prelate who was greatly celebrated, on the feast of Mary Magdalen. Having enlarged on the subject of her repentance, the prelate gravely added: 'Her tears opened to her the way to heaven. She *travelled* by *water* to a place, where few other persons go by *land*.'"

The rosary.—Dominic was the author both of the rosary and of the inquisition. Among other testimonies to the miraculous benefit of the rosary, the following is told in the life of the first grand inquisitor: "A girl, named Alexandra, was induced by Dominic's preaching to use the rosary; but her heart followed after the world. Two young men, rivals for her affections, killed each other, and in revenge their relatives cut off her head, and threw it into a well. The devil immediately seized her soul, to which he said he had a title; but, *for the sake of the rosary*, the Virgin Mary interfered, rescued the soul out of his hands, and gave it permission to remain in the head, at the bottom of the well, till it should have an opportunity of confessing and being absolved. After some days, it was revealed to Dominic, who went to the well and told Alexandra to come up from the well. The bloody head obeyed, remained on the well-side, confessed its sins, received absolution and the mass-

wafer, and edified the people for two days; when the soul departed, to pass two weeks in purgatory, on its way to heaven."

Spanish sermons.—Southey, in his letters from Spain, quotes the following passage from a Spanish sermon: "Many reasons have been assigned for the earthquake and darkness at the crucifixion, but this appears to be the only rational cause: The Virgin Mary, who, through humility, always looked upon the ground, lifted up her eyes to the cross. Deprived of the light of her eyes, the earth trembled, and the sun hid himself, ashamed to behold her superior radiance!"

Ensor assures us, that a Spanish friar, preaching upon the Lord's temptation, exclaimed: "Happily for mankind, the lofty Pyrennees hid this delightful country, *Spain*, from the eyes of the Redeemer, else the temptation would have been too strong for the Lord!"

Spanish theatricals.—In Spain plays are performed in honor, and for the benefit, of the Virgin Mary and the saints; and balls and bull-fights are given for the deliverance of souls from purgatory. One of the playbills thus concluded: "To the Empress of Heaven, Mother of the Eternal World, the leading Star of all Spain, the consolation, faithful sentinel, and bulwark of all Spaniards, the most holy Mary. For her benefit, and for the increase of her worship, the comedians of Seville will perform a merry comedy entitled El Legatarios."

Indian estimate of Roman priests.—Cacica, a Peruvian, being condemned to die by the Spaniards, who had massacred ten millions of people, was persuaded by a Franciscan priest to turn Christian, and then he would surely go to heaven. The heathen man inquired: "Are any Spaniards there?" To which the friar replied: "It is full of them." Upon which the Peruvian retorted: "Then I prefer going to hell, rather than have any more of your company."

Bede's eloquence.—The popish legend tells us, that Bede in his old age was blind. In that condition he once preached to a heap of stones, thinking he was in a church. The stones became so much affected by his eloquence and piety, that they cried out: "Amen, venerable Bede, amen!"

Pope's bull.—Pope Clement VI., in his bull against the emperor Louis, thus denounced that monarch: "May God strike him with imbecility and madness! May heaven overwhelm him with its thunders! May the anger of God, and of Peter, and of Paul, fall upon him in this world, and in the next! May the whole universe revolt against him! May the earth swallow him up alive! May his name perish from the earliest generation, and may his memory disappear! May all the elements be adverse to him! May his children be delivered into the hands of his enemies, and be cursed before the eyes of their father!" Such are the tender mercies of popery!

Luther's account of Pope Leo X., and the purchasers of Tetzel's indulgences.—"The pope was born of the devil, and is full of devils, lies, blasphemy, and idolatry. He is antichrist, the robber of churches, the violater of virgins, the chief of pimps, and the governor of Sodom. The papists are all asses. Put them in whatever form you please—boiled, roasted, baked, fried, skinned, beat, or hashed—they are always the same—asses!"

Calvin.—In the Spanish *Index Expurgatorius* is this remark: "Let the name of Calvin be suppressed, and instead of it, put *Studiosus quidam*, a certain scholar." The hatred of the papists to that reformer is his highest eulogy and honor.

Spanish inquisitor's dry-pan and fire for refractory girls.—The woman who frightened the girls at Aragon, that they might submit to the inquisitor's sensuality, showed them three tortures: "1. The dry-pan, for heretics and those who oppose the inquisitor's will and pleasure: they are put naked, alive, into the pan; and the cover of it being locked up, the executioner begins to put a fire in the oven, and augments it until the body is reduced to ashes. 2. The great wheel, set with sharp razors, is designed for those who speak against the pope and the inquisitors; for they are put within the wheel, and the little door being locked, the executioner turns the wheel till the person is dead. 3. The pit full of serpents and toads is for those who contemn images, and refuse to give respect and veneration to ecclesiastical persons; for they are thrown into the pit, and so become the food of serpents and toads." When the girls were frightened almost out of themselves at these horrid scenes, they were led to the inquisitor's chamber, and, as they

thought, were happy to escape the "dry-pan, wheel, and snakes," by gratifying his lascivious desires.

Pope's valuation of a cardinal's hat.—"Pope Benedict offered Petrarch the poet a cardinal's hat, upon condition that he would persuade his sister to become his mistress. The poet indignantly refused. His brother, however, acceded to the offer; but, after the pope had satisfied his ungodly wishes, he refused to make her brother a cardinal, who in consequence became almost deranged, and entered a monastery."—*Beehive of the Romish Court*, book i.

Satan and a monk.—Among the records of the second council of Nice is the ensuing circumstance, which, it is said, was narrated by Stephanus in that assembly: "There was a monk who was continually tempted and troubled with a devil, even till his old days; and when, in the end, he began to wax weary of it, he then did pray the devil very friendly, that he would leave him alone in quiet. But the devil answered him, that if the monk would promise to do, and swear to keep secret, a thing that he would command him, then he would leave off to trouble him any more. The monk promised him, and took thereupon a deep oath. Then said the devil: 'If thou wilt that I shall trouble thee no more, then thou must not pray any more to that image,' meaning an image of the Virgin Mary, holding her child in her arms, which the monk worshipped. But the monk was more crafty than the devil; for he went and confessed his doing the next day to the abbot, and the abbot *dispensed with his oath* to the devil, upon condition that he should continue his adoration of the image."

The above specimens of popery are from authentic Romish documents, and fully develop its deceitfulness, and the wretched debasement of those who believe in such "strong delusions and lying wonders."

BEWARE OF A JESUIT.—The notorious jesuit O'Reilly has been removed, by the Roman prelate Dubois, from Newburgh, Coldspring, &c., and sent to Paterson, New Jersey. We caution our friends at Paterson to be upon their guard against his wiles, for he is a genuine specimen of those "unclean spirits who came out of the mouth of the beast and the false prophet." *Rev. xvi. 13.*

CURING A HERETIC COW.—Some time ago an Irish papist bought a cow of a protestant, and, according to custom, it became necessary to exorcise the four-legged animal, to drive away the heresy which she had contracted in consequence of having been owned by a protestant. The Romish woman accordingly brought forth her bottle of "blessed water," with which to purify the cow; but she mistook the article, and, instead of the water, took up a bottle of vitriol. Having poured some of the vitriol upon the creature, as soon as she felt the burning, the cow began to roar and kick lustily. "Arrah! said the woman, but the crathur is a terrible ould heretic!" Then she poured some more vitriol upon her, which only increased her restlessness and bellowing; upon which the woman added: "Och! by Saint Patrick, but the harasy is very dape in the baste!" This is a fair specimen of the wickedness and superstition which the Roman priests teach their infatuated devotees.

PRIEST'S FEES.—The London Times complains of the system of taking fees adopted by the priests in Ireland, and states that in Munster and the other parts of the land, the fee for marriage is sometimes as much as twenty pounds. The bride has to ask forty persons and the bridegroom the same number. Each person has to contribute *5s.* toward the priest's fees. Baptisms are *5s.* each, and the sums collected at funerals are very considerable. There are also fees for blessing cattle, which sometimes amounts to as much as fourteen pounds per annum. Some time ago, when a former government asked them what fees they would give up if they had a provision made for them; their reply was that they would give up all but the marriage fee.

TAKING THE VEIL.—We have recorded several instances of beautiful young creatures, tired of the world, or the world's neglect, taking the veil at convents. We have now another instance to record. A hungry mare, in the market, at Baltimore, very deliberately seized hold of the veil of a lady standing hard by, and, without even saying "by your leave, madam," chewed it up in a jiffy. This we call taking the veil without "benefit of clergy."

EXTREME UNCTION.—A papist in Jersey, being very sick, lately sent for a priest, from a distance. His wife and children were protestants. When the priest arrived, he ordered the whole of the family out of the house. What he did no person knows; but, upon his departure, the priest informed his silly disciple's wife, that her husband would not live more than two weeks, if so long. He died about the time specified; and it is strongly suspected, from other circumstances, that the priest, according to custom, administered a slow poison, that the wretched creature might not survive his extreme unction.

During the time of the cholera, the papists and their priests, who visited their friends that were sick in the hospitals, were a serious annoyance, not only to other patients, but to the medical men and the attendants. One of the superintendents of the funerals addressed a Roman priest thus: "How can you be so foolish as thus to carry on your tricks? You can not believe in your own nonsense. You know that your silly ceremonies can not do the dying people any good." "Very true," said the priest, whom the jesuit Dubois has lately prohibited from saying mass; "but it is necessary to do it, just to satisfy the ignorant people. They do not know any better. There is no meaning in it, and all we do it for is only to pacify them." That is the jesuit's account of his own mummery!

NUNNERIES.—Unmarried lawyers, doctors, merchants, and mechanics, of our town, can establish as genteel a nunnery as a set of unmarried Roman priests—a nunnery as much deserving of public favor and patronage as the majority of catholic nunneries. For be it known to all the world, that *nunneries* are nothing more nor less than *baptized brothels.*

It is a remarkable fact, that, while convents and nunneries are being abolished in the protestant countries of Europe, as intolerable haunts of turpitude and atrocity, they are planted in this coun try, and apparently regarded as harmless things.

IF there was no other proof of the Divine authority of the Holy Scriptures, than the hatred of the devil, of the pope, and his swarm, to them, this would be sufficient evidence.—*Luther.*

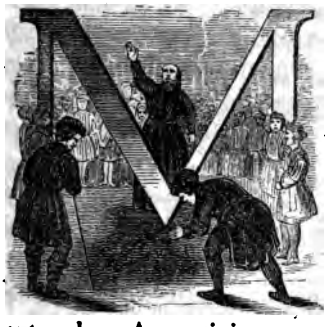
FATHER PHELAN.

For the edification of our readers, who may not all be aware of the tender mercies of Roman priests, we give the following occurrence verbatim, as it was related to us by Mr. R——, an eyewitness. He says: "Being in the store of Mr. H——, in Montreal, Canada, some months ago, an Irish girl came in and looked at a piece of green silk, but did not purchase, and went out. A moment after, Mr. H—— looked round and said to his boy, 'The girl has carried off the silk; run after her, and bring her back.' The boy pursued after her, found the silk under her cloak, and brought her back. Mr. H—— turned to Mr. R—— and said, 'What shall I do with her?—if I take her to the police-office, I shall have a deal of trouble.' At that instant he observed her beads and a small crucifix in her bosom; Mr. R—— said, 'She belongs to Father Phelan's people; you had better take her to him.' Accordingly Mr. H——, Mr. R——, and the girl, set off for the seminary in quest of Father Phelan.

"Arrived there, very soon he made his appearance in his white surplice and little black velvet skull-cap. 'Mr. Phelan,' said Mr. H——, 'this girl has been stealing so-and-so from my counter, and I conclude, from having found these articles round her neck'—producing the crucifix and beads—'that she belongs to your communion.' The priest caught the beads, and turning to the girl, who had fallen upon her knees before him, beating her breast, &c., he said to her, 'You b****, where did you get these?' meaning the beads and crucifix. 'I bought them,' she sighed out. With as much fury in his looks as ever a priest could well express, he again said to her, 'You b****, *I'll blast you to hell this afternoon.*' Then turning to Mr. H—— and his companion, he said, 'You may leave her to me. I will see to her.' And no doubt, in the poor girl's estimation, Father Phelan would have been very merciful in letting her off with a thousand years' residence in limbo!"

Popish anxiety to live.—A papist lately residing in a village on the Hudson river, being in a gradual decline was extremely anxious to have his life prolonged till the close of the year; upon being questioned for the cause of his solicitude to live to that definite period, he replied, that "he wished to live until after the election, that he might put in his vote for the Irish party."

MARTIN LUTHER.



MARTIN LUTHER, "the plague of popery," son of a miner at Eisleben, Saxony, was born in 1483. He received a learned education at Eisenach and Erfurt, and during his course of studies exhibited continual indications of uncommon genius, acuteness, and energy. As his mind was naturally susceptible of serious impressions, he entered an Augustinian convent; where he acquired great reputation, not only for piety, but for love of knowledge and unwearied application to study. The cause of his retirement is said to have been, that he was once struck by lightning, and his companion killed by his side by the same flash. He had been taught the scholastic philosophy which was in vogue in those days, and made considerable progress in it; but happening to find a copy of the Bible which lay neglected in the library of his monastery, he applied himself to the study of it with eagerness and assiduity; and increased his reputation for sanctity so much, that he was chosen professor first of philosophy, and afterward of theology, in Wittemberg on the Elbe, where Frederic elector of Saxony had founded a university.

Luther's doubts respecting the scriptural character of the popedom originated in the atrocious wickedness which he witnessed while on a mission at Rome, to procure some additional immunities for his convent. His impressions were strengthened by his study of the Bible, and the writings of John Huss; and about the year 1515, he began partially to disseminate his newly adopted principles at Wittemberg.

While Luther continued to enjoy the highest reputation for sanctity and learning, Tetzel, a Dominican friar, visited Wittemberg in order to publish indulgences. Luther beheld his success with great concern; and having first inveighed against indulgences from the pulpit, he afterward published ninety-five theses, not as points fully established, but as subjects of inquiry and disputation. He appointed a day on which the learned were invited to impugn them.

No opponent appeared. The theses spread over Germany with astonishing rapidity, and were read with the greatest eagerness.

Luther met with no opposition for some little time after he began to publish his new doctrines, but it was not long before many zealous champions arose to defend those opinions with which the wealth and power of the Romish priests were so strictly connected. The court of Rome at first despised these disputes; but the attention of the pope being raised by the great success of the reformer, and the complaints of his adversaries, Luther was summoned, in July, 1518, to appear at Rome within sixty days. One of Luther's adversaries, named Prierias, who had written against him, was appointed to examine and to decide upon his doctrines. The pope wrote at the same time to the elector of Saxony, beseeching him not to protect a man whose heretical and profane tenets were so shocking; and enjoined the provincial of the Augustinians by his authority to check the rashness of an arrogant monk, which brought disgrace upon their order, and gave offence and disturbance to the whole church.

From those letters and the appointment of his open enemy Prierias to be his judge, Luther easily saw what sentence he might expect at Rome; and therefore discovered the utmost solicitude to have his cause tried in Germany, before a less suspected tribunal. He wrote a submissive letter to the pope, in which he promised an unreserved obedience to his will, for he then entertained no doubt of the divine original of the pope's authority. Cajetan the pope's legate in Germany, was appointed to hear and determine the cause. Luther appeared before him without hesitation. Cajetan thought it below his dignity to dispute the point with a person so much his inferior in rank. He therefore required him, by virtue of the power with which he was clothed, to retract the errors which he had uttered with regard to indulgences and the nature of faith, to abstain for the future from the publication of new and dangerous opinions; and forbade him to enter his presence, unless he complied with what had been required of him.

That haughty and violent manner of proceeding, with some other circumstances, gave Luther's friends such strong reasons to suspect that even the imperial safe conduct would not be able to protect him from the legate's power and resentment, that they prevailed on him secretly to withdraw from Augsburg, where he had attended

the legate, and to return to his own country. Cajetan, enraged at Luther's abrupt retreat, wrote to the elector of Saxony, requiring him, as he regarded the peace of the church or the authority of its head, either to send that seditious monk a prisoner to Rome, or to banish him out of his territories. Frederic, from political motives, had protected Luther, thinking he might be of use in checking the enormous power of the see of Rome; but though all Germany resounded with his fame, the elector had never admitted him into his presence. That demand made by the cardinal rendered it necessary to throw off his former reserve. He had been at great expense and bestowed much attention on founding a new university; and foreseeing how fatal a blow the removal of Luther would be to its reputation, he not only declined complying with either of the pope's requests, but openly discovered great concern for Luther's safety.

The situation of Luther became daily more alarming. He knew well the motives which induced the elector to afford him protection, and that he could by no means depend on a continuance of his friendship. If he should be obliged to quit Saxony, he had no other asylum, and must stand exposed to whatever punishment the rage or bigotry of his enemies could inflict; and so ready were his adversaries to condemn him, that he had been declared a heretic at Rome before the expiration of the sixty days allowed him in the citation for making his appearance. Notwithstanding, he discovered no symptoms of timidity or remissness; but continued to vindicate his own conduct and opinions, and to inveigh against those of his adversaries with more vehemence. Being convinced, therefore, that the pope would soon proceed to the most violent measures against him, he appealed to a general council; which he affirmed to be the representative of the catholic church, and superior in power to the pope, who being a fallible man, might err, as Peter had done.

The court of Rome were assiduous to crush the author of the doctrines which gave them so much uneasiness. A bull was issued by the pope prior to Luther's appeal; in which he magnified the virtue of indulgences, and subjected to the heaviest ecclesiastical censures all who presumed to teach a contrary doctrine. Such a clear decision of the sovereign pontiff against him might have been fatal to Luther's cause, but for the death of the emperor Maximil-

ian, on January 17, 1519. Both the principles and interest of Maximilian had prompted him to support the authority of Rome; but in consequence of his death, the vicariate of that part of Germany which is governed by the Saxon laws devolved to the elector of Saxony. Under the shelter of his friendly administration, Luther enjoyed tranquillity; and his opinions took such root in different places, that they could never afterward be eradicated. As the election of an emperor was a point more interesting to Pope Leo X. than a theological controversy which he did not understand, and of which he could not foresee the consequences; he was extremely solicitous not to irritate a prince of such considerable influence in the electoral college as Frederic, and discovered a great unwillingness to pronounce the sentence of excommunication against Luther, which his adversaries continually demanded with the most clamorous importunity.

A suspension of proceeding against Luther took place for eighteen months, though perpetual negotiations were carried on during the interval, to bring the matter to an amicable issue. The manner in which they were conducted having given the reformer many opportunities of observing the corruptions of the court of Rome, its obstinacy in adhering to established errors, and its indifference about truth, however clearly proposed or strongly proved, he began in 1520, to utter doubts with regard to the divine original of the papal authority, which he publicly disputed with Eckius, his most learned and formidable antagonist.

The papal authority being once suspected, Luther proceeded in his inquiries and attacks from one doctrine to another, till at last he began to shake the firmest foundations on which the wealth and power of the church were established. Leo then perceived that there were no hopes of reclaiming such "an incorrigible heretic;" and therefore prepared to denounce the sentence of excommunication against him. The college of cardinals was often assembled to prepare the sentence with due deliberation; and the ablest canonists were consulted how it might be expressed with unexceptionable formality. At last it was issued on the fifteenth of June, 1520. Forty-one propositions, extracted out of Luther's works, were therein condemned as heretical, scandalous, and offensive to pious ears; all persons were forbidden to read his writings, upon pain of excommunication; such as had any of them in their custody

were commanded to commit them to the flames; he himself, if within sixty days he did not publicly recant his errors and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered to Satan. All secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved.

Luther was not in the least disconcerted. He renewed his appeal to a general council; declared the pope to be that antichrist or man of sin, whose appearance is foretold in the New Testament; declaimed against his tyranny with still greater vehemence; and at last, by way of retaliation, having assembled all the professors and students in the university of Wittemberg, with great pomp, and in the presence of a vast multitude of spectators, he cast the volumes of the canon law with the bull of excommunication into the flames. The manner in which that action was justified gave still more offence than the action itself. Having collected from the canon law some of the most extravagant propositions with regard to the plenitude and omnipotence of the pope's power, as well as the subordination of all secular jurisdiction to his authority, he published them with a commentary, pointing out the impiety of such tenets, and their evident tendency to subvert all civil government.

On the accession of Charles V. to the empire, Luther was in a very dangerous situation. To secure the pope's friendship, Charles determined to treat his with great severity. His eagerness to gain his point rendered him not averse to gratify the papal legate in Germany; who insisted, that without any delay or formal deliberation, the diet then sitting at Worms ought to condemn a man whom the pope had already excommunicated as an incorrigible heretic. Such an abrupt manner of proceeding, however, being deemed unprecedented and unjust by the members of the diet, they required Luther to appear in person, and declare whether he adhered to those opinions which had drawn upon him the censures of the church. Not only the emperor, but all the princes through whose territories he had to pass, granted him a safe-conduct; and Charles wrote to him, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or violence. Luther did not hesitate one moment about yielding obedience; and set out for Worms, attended by the herald who had brought the emperor's letter and safe-conduct. While on his journey, many of

his friends, remembering the fate of Huss under similar circumstances, and notwithstanding the same security of an imperial safe-conduct, advised and entreated him not to rush wantonly into the midst of danger. But Luther, superior to such terrors, silenced them with this reply, "I am lawfully called to appear in that city; and thither I will go in the name of the Lord, though as many devils as there are tiles on the houses are there combined against me."

The reception which he met with at Worms, might have been reckoned a full reward of all his labors, if vanity and the love of applause had been the principles by which he was influenced. Greater crowds assembled to behold him than had appeared at the emperor's public entry; his apartments were daily filled with princes and personages of the highest rank; and he was treated with a homage more sincere, as well as more flattering, than any which pre-eminence in birth or condition can command. At his appearance before the diet, he behaved with great decency, and with equal firmness. He readily acknowledged an excess of acrimony, and vehemence in his controversial writings; but refused to retract his opinions unless he were convinced of their falsehood, or to consent to their being tried by any other rule than the word of God. When neither threats nor entreaties could prevail on him to depart from his resolution, some of the ecclesiastics proposed to imitate the example of the council of Constance, and by punishing the "pestilent heretic" who was in their power, to deliver the church at once from such an evil. But the members of the diet refusing to expose the German integrity to fresh reproach, by a second violation of public faith, and Charles being no less unwilling to bring a stain upon the beginning of his administration by such an ignominious action, Luther was permitted to depart in safety. A few days after he left the city, he was denounced as an obstinate and excommunicated criminal, and deprived of all the privileges which he enjoyed as a subject of the empire. Every prince was required to seize his person, as soon as the term specified in his protection should be expired.

As Luther, on his return from Worms, was passing near Altenstrain in Thuringia, a number of horsemen in masks rushed suddenly out of a wood, where the elector had appointed them to lie in wait for him, and carried him to the castle of Wartburg.

Weary at length of his retirement, Luther again appeared publicly at Wittemberg, upon the sixth of March, 1522; and made open war upon the pope and his prelates.

The same year, 1522, he wrote a letter to the assembly of the states of Bohemia; in which he assured them that he was laboring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he also published a translation of the New Testament in the German tongue, which was afterward corrected by himself and Melancthon. That translation having been printed several times, and being in everybody's hands, Ferdinand archduke of Austria, the emperor's brother, issued a very severe edict, to hinder the further publication of it; and forbade all the subjects of his imperial majesty to have any copies of it, or of Luther's other books. Other princes followed his example; upon which Luther wrote a treatise, "*Of the Secular Power*," in which he accused them of tyranny and impiety.

In the year 1523, Luther wrote against vows of virginity; and soon after Catharine Bora and eight other nuns eloped from the convent at Nimptschen, and were conducted to Wittemberg.

In October, 1524, Luther flung off the monastic habit; which was a very proper preparative to his marriage with Catharine Bora. His conduct in marrying was severely censured; but Luther boldly defended his act.

Luther was thus employed in defence of the Christian religion till his death, which happened in the year 1546. That year, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years. Soon after he was called thither again by the earls of Mansfeldt, to compose some differences which had arisen about their boundaries. Preaching his last sermon therefore at Wittemberg, upon the seventeenth of January, he started on the twenty-third; and at Hall in Saxony lodged with Justus Jonas, with whom he stayed three days. When he entered the territories of the earls of Mansfeldt, he was received in a very honorable manner; but was at the same time very ill. He died upon the eighteenth of February, in the sixty-third year of his age. A little before he expired, he admonished those that were about him to pray to God for the propagation of the gospel; "because the council of Trent and the pope would devise strange things against it."

Thus lived, "died in faith," and triumphed, one of the most honored servants of Christ, and one of the most exalted benefactors of the human family whose names are recorded in the annals of the church and the world.

LIFE OF NICHOLAS BURTON.

URTON was a merchant of London, who traded into Spain. Being at Cadiz, a familiar of the inquisition called upon him one day at his lodging, pretending that he wanted to send a quantity of merchandise to London. Having asked as many questions as he thought proper, he departed, and Burton was next day taken into custody by one of the inquisitorial officers.

On his examination the president demanded if he had, by words or writing, said or insinuated anything disrespectful to the Roman catholic persuasion.

To this Burton replied in the negative, saying that "he was sensible, in whatever country we were, respect ought to be paid to the religion of that country; that such knowledge to him was essential, who, as a merchant, was obliged to visit various countries, and conform to the religious and civil ceremonies of all."

This defence, however, availed him nothing: they proceeded to torture him, in order to gain information. Failing in this, they condemned him for invincible obstinacy, and at the next auto-da-fe he was burnt. When the flames first touched him, he bore the torments with such exemplary patience, and appeared with so smiling a countenance, that one of the priests, enraged at his serenity, said, with great malice and absurdity: "The reason why he does not seem to feel, is to me very evident: the devil has already got his soul, and his body is, of course, deprived of the usual sensations."

"Jesus, who dies a world to save,
Revives, and rises from the grave,
By his almighty power;

From sin, and death, and hell, set free,
He captive leads captivity,
And lives to die no more.

"The Lord, who spoke the world from naught,
Hath for poor sinners dearly bought,
Salvation by his blood;
Lo! how he bursts the bonds of death,
And reassumes his vital breath,
To make our title good.

"God's church is still his joy and crown,
He looks with love and pity down
On those he did redeem;
He tastes their joys, he feels their woes,
Decrees that they may spoil their foes,
And ever reign in him."

SAVED FROM POPERY.

An old gentleman, travelling through one of the counties north of James river, came in company with a stranger, whose broken speech soon proved to him that he was a foreigner. The old gentleman being a professor of Christianity, of course was desirous to know whether or not the people of the stranger's country were religious. The stranger having answered the question, felt at liberty to ask one for his own gratification, which was, "Are there any baptists here?" The old gentleman having answered in the affirmative, required of the stranger his reason in asking that question. His reply was: "I was brought up a Roman catholic, and from my infancy taught to believe that the priests could actually pray off sins. I was a poor man, and labored hard all the week, and Sunday I paid to the priest all I made to pray off my sins. A few weeks ago, passing through Richmond, I called at a meeting-house, and heard a baptist man preach. He told me that salvation was of the Lord; that He that forgiveth sins was above; that the Lord Jesus Christ is the only priest that can forgive sins, and that none but he can make intercession for man. He opened my eyes; I now see that the priests have no power to forgive sins; I shall pay them no more money to pray off my sins. I want to hear a baptist preach, for I love them baptists. They tell me that Jesus don't charge anything to pray off sins, that his gifts are without money or price, and that all he asks of the sinner is his heart."

MIRACLE OF THE SKULL.

Two men, digging a grave in a churchyard at Macon, upon the river Seine, found a skull, which they threw upon the grass by them, with the common unconcern of grave-diggers; but soon perceiving it to stir, they ran to the curate of the parish, and told him what they had seen. The superstitious curate immediately supposed it was the skull of some saint that had been buried in that place, and therefore posted thither, where, to his great surprise and joy, he found the skull still moving, upon which he cried out, "A miracle! a miracle!" and resolved to have the precious relic deposited in his church with all proper ceremonies; for which purpose he sent, in all haste, for a consecrated dish, a cross, and holy water, his surplice, stole, and cap, ordered all the bells to be rung, and sent to give notice of the joyful news to the parishioners, who thronged in crowds to the place. Then he had the skull placed in the consecrated dish, and, being covered with a napkin, it was carried to the church in procession; during which, great debates arose among the parishioners, every one insisting that some of their family had been buried in that place, in order that they might assume to themselves the honor of having a saint in their family. Upon their arrival at the church, the skull was placed on the high altar, and a *Te Deum* was begun; but when they came to the verse, "*Te per orbum terrarum*," a mole unluckily crawling out of the skull, discovered the secret cause of its motion; upon which a stop was put to the ceremony, and the congregation, being greatly disappointed, dispersed.

AMERICANS, LOOK AT THIS.—A rancorous paper in New York holds the following language: "The Bible society is the deepest scheme ever laid by Satan, in order to delude the human family and bring them to his eternal possession."

Here is the cloven foot of popery, with a vengeance. The people ought to derive instruction from this audacious paragraph, and to consider what sort of religious liberty may be expected under papal domination. The Bible has made this country what it is—and the Bible society is doing more to break the fetters of oppression, and scatter the mists of delusion, than all the patriotic associations and military orders in the world.

POPE EQUAL WITH GOD.

2 Thessalonians, ii. 3, 4.

"AND that *man of sin* be revealed, the *son of perdition;* who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

The *place* in which the person spoken of in this passage was to be manifested, was the visible church—the *time* of his appearance was subsequent to the first great apostacy from the faith and purity of the gospel, and previous to the second advent of Christ. Beyond a doubt, the character pointed out is the *pope of Rome.* The representation made in the above passage, and the account given of his mode of operation, in the 9th and 10th verses, will apply strictly, letter for letter, to no other character of which we have any account.

Both the *name* and *works* of God have been appropriated to the pope by the highest authorities and the most eminent theologians of the Romish church.

I. The *name* of God has been given to the pope. His holiness has been complimented with the name of deity, and the vicegerency of heaven been acceded to him.

Jacobatius, Durand, Gibert, and Pithou, on the authority of canon law, style the pontiff the Almighty's vicegerent, "who occupies the place not of a *mere man* but of the *true God.*"—Jacob. VII., Barclay, 222; Pithou, 29; Decret. I. vii., c. 3.

Gregory the IId says: "The whole western nations reckoned Peter a *terrestrial God;* the Roman pontiff, of course, succeeds to the title and estate. Labb. viii. 666; Bruy. ii. 100. This blasphemy, Gratian copied into the canon law. "The Emperor Constantine," says Nicholas the First, "conferred the appellation of God on the pope, who, therefore, *being God, can not be judged by man.*"—Labb. ix. 1572.

According to Innocent the Third, "The pope holds the place of the *true God.*"

The canon law in the gloss, denominates the Roman hierarch, "our Lord God." Extrao. Tit. XIV., c. iv., Walsh, p. 9.

The canonists generally reckon the pope the one God, who hath

all power, human and divine, in heaven and in earth.—Barclay, II., iv. 220.

Marcellus, in the Lateran council, and with its full approbation, called Julius "*God on earth.*"—Labb. xix. 731, Bin. 9. 54.

II. The *works* as well as the name of God have been ascribed to the pope by Innocent, by distinguished catholic writers, by the canon law, and the Lateran council. According to Innocent, Jacobatius, Durand and Decius, "The pope and the Lord form the same tribunal, so that, sin excepted, *the pope can do nearly all that God can do.*"—Jacob. III.

Jacobatius and Durand say, "The pontiff possesses a plenitude of power, and none dare say to him any more than to God, what doest thou? He can *change the nature of things*, and make *nothing out of something* and *something out of nothing.*—Extrao. Tit. IV., c. 2; Jacob. III.; Durand, I. 50, &c.

These are not the views of these writers alone; they are found, in all their absurdity and blasphemy, in the canon law, which represents the pope as responsible to no being in the universe, and attributes to him the power of performing the works of God, and making something out of nothing. The pope, according to Lainez, at the council of Trent, "has the *power of dispensing with all laws* and the *same authority as the Lord.*"

An archbishop, in the last Lateran Synod, called Pope Julius "*prince of the world.*"—Labb. xix. 100.

Another orator styled Leo, "the possessor of all power in *heaven and in earth*, who presided over all the kingdoms of the globe."—Du Pin iii. 602; II Theis. ii. 4.

This blasphemy the holy, infallible Roman council listened to without expressing their disapprobation or dissent, and the haughty pontiff himself doubtless with great complacency. The *man of sin*, then, "sat in the temple of God," or that which was called so, and both by his silence and his state, "*showed himself that he was God.*"

"Some popes," says Coqueville, "have allowed themselves to be called *Omnipotent.*"—Coqueville, 408.

PAPAL GOVERNMENT.—"In Ireland, Holland, and the *United States*, everything is managed by vicars apostolic. This system gives the court of Rome the power of being masters everywhere The Roman priests in the United States, like those of Ireland, are

most devoted slaves of the pope. They are extremely rigorous; and in due season they will embarrass the government of the United States, as those of Ireland have disturbed the English government, and as those of Belgium have done to their sovereign."

This is a Roman archbishop's account of the popish priests in this republic!

ROMAN PRIESTS AND THE BIBLE.

No wonder popes and priests are afraid of the Bible. It is too stiff a *protestant* to bend to their wishes, too much like its own martyrs to be tortured into any testimony in favor of the countless and shapeless errors which tradition has been so easily made to teach.

That priests in America are afraid of it, appears from the following facts, furnished by the secretary of the Massachusetts Home Missionary Society: "A catholic woman in Canada had received the donation of a Bible, and devoted herself with great earnestness to reading it. It threw stumbling blocks in her way. She requested her priest to remove them. He was surprised at her discovery of them, and suspected that she had access to the Bible. When asked the question, she would not deny the truth, but confessed that she had received and read, and then concealed it at the bottom of her chest. The priest demanded it, took it, left the good woman in tears and she saw it no more."

Not long since, in Canada, a number of Bibles found in the hands of catholics were taken by the priest and burned in the presence of the owners.

POPISH IMPOSTORS.—Two jesuits are now going about New York, after having explored and swindled the people at Buffalo, &c., under the pretence of being monks begging for the convent of Bernard on the Alps. All persons are cautioned to be on their guard against them, as they are two emissaries from Rome, sent out to explore the United States, and, under false pretexts, to obtain money for building mass-houses, nunneries, &c. Be upon your guard against those jesuit intruders!

EMIGRATION.

THIS is a subject which imperiously demands the attention of our statesmen and legislators, and of the whole body of the people. If it contains some of the elements of our prosperity, it will be seen also, on a close examination, to contain the *elements of our ruin*, unless something is done to check and counteract the evils inherent and incident to it. It is believed that the great body of our people have no definite or correct idea of the number of foreigners annually pouring into this country, to swell our population, vitiate our character, increase the burden of taxation, and change our laws.

A glance at a few of the statistics of emigration will give us some idea of the amazing rapidity of our ratio of increase, as well as of the evils we apprehend from this source.

The number of emigrants who arrived at our port in the month of May, in this year, was 19,831. In June following the number was 20,367, making the increase of June above May over a thousand, and the grand total for only two months 40,298. The ship Devonshire, which arrived in May last, had 244 steerage passengers, most of them were *barefooted* and *hard-looking customers*. For the last quarter, 7,005 emigrants were landed in Boston. Two days of last month, 1,087 emigrants arrived in New Orleans. These items will give us some idea of the mighty flood of living beings ceaselessly emptying itself upon our shores. For a single week of six days, commencing on the 31st of June, 5,507 landed in New York from Ireland, and 3,014 from France and Germany, making in all 8,521. From 1825 to 1845, the increase from emigration was 233 per cent. At this rate, it will not take long ere the foreign will outnumber the native population of our country, and bear rule over us. The Dublin Post estimates that 30,000 will leave Ireland this year for America. The number from England will be still larger. Many families are quitting Holland for our shores; 20,000, chiefly French and Swiss, will embark at Havre, in France. At the lowest calculation 40,000 Germans will sail from Bremen; 4,000 from Hamburgh, 4,000 from Rotterdam, and 4,000 or 5,000 from Antwerp

This general view of the statistics of emigration can not fail to fill the reflecting mind with equal amazement and apprehension.

In one view, what a sublime sight does it present? *Nations passing from the old world to the new!* Thousands on thousands leaving their native haunts to seek their fortunes in this fair, wide land, coming with their fixed habits, principles, and prejudices, to mingle with the mass of our people, to give tone to society, to make laws and determine our destiny, to infuse their spirit and impress their image upon all things. It is idle to think this mighty infusion of foreignism will produce no effect upon the body politic, and work no change in our character and institutions. If the great body of the emigrants were homogeneous with us, then we might unite and flow peaceably on together, like two mountain streams. But, possessing radically opposite, and in many respects antagonistic qualities, we may well anticipate disturbance, confusion, and disorder, if not anarchy and ruin. It must be manifest to all who have had opportunity to judge, that the great body of emigrants are not from the enlighted and best classes in Europe, but from the lowest and most illiterate. The worst part of the European population is thrown upon our shores. *America has become, as it were, the poorhouse of Europe.* We have scarcely had a foretaste yet of the evils which will inevitably result from such a yearly addition to our population; but, if the tide continues to flow as it has done, it will not be long ere we shall feel them in all their strength and bitterness.

When the country was new, we needed help from foreign nations, to cut down our forests, clear the land, open the roads, and build towns and cities; hence laws were passed to encourage emigration. Having accomplished these important objects, we no longer stand in need of foreign aid. The natural increase of our own population will enable us to do the business of the country, develop its resources, and manage the great interests of society. We need not papists to teach us religion, nor jesuits to teach us the science of government, nor to educate our sons and daughters. Two thirds of the emigrants are papists, and most of them grossly ignorant and superstitious. The more we have of this kind of population the worse off we are. Catholic Europe knows this, and she is zealously sending them over to work our destruction. Is it not time, then, that something were done to diminish this tide of emigrant paupers and convicts? The men who are making large profits upon the shiploads of ignorant and degraded beings, to *re-*

duce the price of labor and supplant our native population, to corrupt our youth, and in the end revolutionize our government, need to have some restraint laid upon them; and, above all things, the naturalization laws need to be so *modified* as to protect us from the insidious influence of renegade, priest-ridden foreigners. The work of disseminating the lights of science and religion should be plied with new and superadded zeal and resolution, or we shall become a prey to the enemies of religion and liberty.

ST. PAUL AND ST. PETER PROTESTANTS.

We would earnestly request any inquiring Roman catholic to ask his priest to reconcile the doctrine of the mass, which represents the sacrifice of Christ as being repeated every time that each priest officiates, with the following statements, made by the Holy Ghost in the writings of the apostles Paul and Peter:—

"For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others (for then must he often have suffered since the foundation of the world); but now *once* in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." Heb. ix. 24–28.

"By which we all are sanctified, through the offering of the body of Jesus Christ *once for all.* And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered *one* sacrifice for sins, for ever sat down on the right hand of God; from thenceforth expecting till his enemies be made his footstool. For by *one* offering he hath perfected for ever them that are sanctified." Heb. x. 10–14.

"For Christ also hath *once* suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Pet. i. 18.

PAPISTS AND THE LAWS.

On Wednesday last an Irish woman in this city died very suddenly and in quite an unusual manner. On Thursday morning a complaint was lodged at the Police court, against the husband of the deceased, as being the cause of her death. A constable and coroner immediately repaired to the spot, arrested the husband, and after some inquiries empannelled a jury, and began to make investigation. Several witnesses were examined, who testified that the husband and deceased had often quarrelled, and that he had often abused and beat her, and that a noise was heard in the room of the deceased that night, and that she was heard to say, "Be still! don't do so!" &c. A physician was also examined, who happened to be present when she died. He testified that her death was a very unusual one, that it was not caused by a fit, and probably not by violence, but thought it might be caused from having taken poison, and recommended a *post-mortem* examination. It was then decided that a *post-mortem* examination should take place, and 3 o'clock in the afternoon was assigned as the hour to perform it. At the appointed hour three physicians, together with the constables and coroner, assembled to make the examination; and what was their surprise to find about fifty persons of both sexes assembled, guarding the corpse, with a cross suspended over her head, a lighted candle at her feet, with a sufficient quantity of snuff and tobacco to neutralize all other effluvia, and declaring with clenched fists, that she should not be touched again. Probably she had not got quite through purgatory, and they thought it necessary she should remain quiet during her journey. In vain did the constables reason, command, and threaten. They became the more enraged, and cared neither for officers or laws. They were all, both men and women, ready to fight and "spill the last drop of blood in their veins." It was then thought best to apply to a priest, knowing that one word from him would reverse the scene. Accordingly two constables went to the bishop, and requested him to order that they might proceed with the investigation. The bishop, however, refused to do anything about it, even to approve of the investigation of this alleged crime!! What was the consequence of this? The *government* saw and trembled

before the bloody scene that would result from a continued examination—*and it desisted!!!*

Now we ask where is the supremacy of the laws? Here is a sect of superstitious religionists, declaring virtually: "We know not, and care not for law, and mock at your law and officers of government."

Patriots! Philanthropists! Christians! are we safe? May we not be the next victims of their malice? May not our wives or our children be seized and killed, and then an investigation forbidden? Shall we suffer all this in silence?

SUBMISSION OF PHILIP IV. OF FRANCE TO THE POPE.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

THE kings of the earth "gave their power and strength to the beast," Rev. xvii. 13.

Abject indeed was their consequent degradation. It was no unusual thing for the Roman pontiff to tread on the necks of emperors, to kick off their crowns with his foot, and to oblige them to hold his stirrup when he mounted his horse. Philip IV. of France led Pope Clement's horse on his return from the church where he had been crowned; and you will remember that King John of England also felt his power, when he laid that country under an interdict. The nation was, in consequence, stripped of all appearance of what was called religious service. The use of flesh meat was forbidden, as in Lent; no entertainments were allowed; the people were not suffered to salute each other, or to give any decent attention to the person or apparel. Everywhere great distress prevailed. There was also a sentence directed against individuals, called excommunication. Any one on whom it passed was considered as polluted; and, with some few exceptions, all persons were forbidden to approach or aid him. The English King John was thus excommunicated by the pope, who also published a sort of crusade, exhorting all Christian barons to attack and dethrone him.

While this sentence was gradually revoked, the interdict was upheld; and it was declared to be the pope's intention that it should be so, until certain claims he advanced were fully adjusted. These

SUBMISSION OF PHILIP IV. TO THE POPE.

were afterward settled by the payment of 40,000 marks; and after the interdict was taken off, John renewed with great solemnity, and by a new charter, sealed with gold, his professions of homage to the see of Rome.

Civil supremacy was not however enough, and hence it was announced that the "man of sin" should assume that which was ecclesiastical, and even divine prerogatives. The apostle says, "He as God sitteth in the temple of God, showing himself that he is God," 2 Thess. ii. 4. No prediction can be more completely fulfilled than this in the instance of the Roman pontiff, for his supremacy is a fundamental article of his church, on which depend its asserted infallibility and exclusive authority. Here is the very key-stone of the arch of its power, which, removed, would leave the whole fabric of the earthly power it assumes to fall into ruin. In himself, therefore, the pope appears as the fountain of civil and ecclesiastical power. He claims an homage which even rivals that of Jehovah. Some of the titles he assumes are truly awful. Among them are, "Most holy Lord," "God upon earth," "Our Lord God the pope!" We quote these from Romish authors.

Of this enormous wickedness, the Apostle John had an intimation in the visions of the Apocalypse. "I stood," he says, "upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And there was given unto him a mouth speaking great things and blasphemies. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." Rev. xiii. 1, 5–7. "And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns: and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth," Rev. xvii. 3, 5.

INDULGENCE.

JOHN TETZEL, a Dominican inquisitor, employed to sell the indulgences of Pope Leo X. travelled throughout various parts of Europe, persuading the people that the moment any person had

paid the money for his indulgence, he might be certain of his salvation; for all his crimes, however enormous, would be forgiven. At Leipsic, after he had "scraped together a great deal of money from all ranks of people," a nobleman who suspected the imposture, put this question to him—"Can you grant absolution for a sin which a man shall intend to commit in future?"—"Yes," replied the frontless commissioner, "but on condition that the proper sum of money be paid down." The nobleman instantly produced the sum demanded and in return received a diploma sealed and signed by Tetzel, absolving him from the unexplained crime which he secretly intended to commit. Not long after when Tetzel was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty and, at parting, said—"*This is the fault I intended to commit, and for which I have your absolution!*"

This story is related by Seckendorf, and may serve to show the almost incredible lengths to which the popish agents proceeded in their detestable traffic.

POPISH FRAUD.

THE following exhibition of fraud is true—every word of it. The transaction occurred in Massachusets, not fifty miles from Boston, and, if we mistake not, the priest is now officiating within the state. The first letter is by a methodist minister, who furnished us the facts. The other letters were written by a Roman catholic:—

"I have been thinking whether your friends do not sometimes doubt the truth of such statements as have been made already, relative to popish movements in this country. I know they would not doubt were we to write from Spain or Austria. But the same things are done here that are done in Spain and Austria, as far as they can be done in the midst of protestant light.

"In this letter I shall notice but one thing. *The priests cheat their people.* One way, of the many resorted to in doing this, is sending for them from other parts, and making large promises of temporal gain; for the more they have in their parish, the more souls they have to 'pardon.'

"A poor young man, a papist, was sent for from a distance by the priest then officiating in this place. Large promises were made. He came—was disappointed and distressed. The priest went to another place to perform his mummery, sent again for him, engaged him to build a vestry—cheated him out of the money—told the people he had paid him—persuaded his landlord to put him in prison for his board, which for want of the money for the vestry he could not pay. He *was* put in prison—his family were distressed, and himself prevented from assisting them: and, as appears by original documents which I have sent you, the whole amount was kept by the priest, and money borrowed by him with the pretence of paying the poor disappointed young man a second time! He is now bailed out by strangers, but the priest adds insult to injury by assailing his character. Still the poor deluded young man remains a papist.

"This is fleecing with a vengeance! And yet such facts can be gathered from every quarter of our country; and in many places papists are flying to protestants for advice and help, as you will see by what I have sent was the case in this instance. Well, indeed, might you ask, 'Can't a man be got who will act as missionary in the city of Boston?' Ah, sir, many, very many would indeed hear him, and receive him, and leap for joy! Do our people think the one half has been told them? No words, no language could, or ever will describe popery better than the words of the Holy Ghost written by Paul—'MAN OF SIN.'"

ROMANISM IN HAVANA.

THE week of Easter was one of great solemnity; all business was entirely suspended from Thursday at 10 to Saturday at 9, during which time not a carriage of any description, nor a horse, was allowed to be in the street. On Thursday evening the churches were all brilliantly illuminated, and a wax figure of our Savior crowned with thorns, taken down from the cross, was exhibited. A crowd of people was around it, pressing forward to kiss the feet. Most of the inhabitants were in the streets, going from one church to another, to see the display. On Friday, the dead body was carried through the streets on a platform, in a procession of priests —probably to be taken to the tomb. On Saturday, at 9, there

was a great firing of cannon and ringing of bells, and people resumed their usual business. On Sunday morning, at 6, a procession left the cathedral, with the risen body, and proceeded toward the church of San Juan de Dios—from which another procession came out with an image of the Virgin Mary, with a cheerful, smiling face. They carried it *on the run* to the image of Jesus, whom she welcomed with great joy, and invited home to her own church. She then turned about, and both images were taken to the church of San Juan de Dios, there to remain till the next anniversary. During this time troops were drawn up in the cathedral square: they commenced a discharge of musketry, the bells all rang for about half an hour, and thus terminated this festival of the church.

FRENCH PREACHING.—"Why do you, Roman catholics, read your prayers in Latin?" said a friend of mine to a French lady. "Do you understand it?"—"No, sir," said she; "it is very ridiculous that we do not, but we can not help it."—"But why persevere in a custom which you think ridiculous?"—"Ah!" said she, and a significant shrug spoke her meaning.—"Do you think the Bible enjoins all those ceremonies?"—"The Bible, sir? I don't know, I never read the Bible."—"Never read the Bible, and yet profess to be a Christian!"—"Ah! you know we are catholics."—"But is a catholic anything different from a Christian?"—"Oh! I don't know, we leave all to our priests."—"The priests, then, fill a very responsible situation?"—"Ah! but this is our way, and catholics don't trouble themselves much about these things."

This woman is a specimen of thousands and tens of thousands in France and America.

POPISH FACTS.—A widow, in New York, had her ragged and barefooted children clothed and shod, and placed in a sabbath-school by benevolent ladies. She told the priest of it at confession. The ghostly father instructed his blinded devotee, that she sinned *by receiving gifts from protestants;* and he, in the due exercise of his arrogant sovereignty, commanded her to return the clothes, and take away her children. She did so; but the ladies urgently requested her, from compassion to the children, to retain

the clothes. The mother, however, while she wept when stripping her fatherless children of their comfortable apparel, felt herself under the direful necessity of yielding instant obedience to the compassionless priest, that she might avoid, of course, a more severe penance than had been already imposed!

A Roman catholic, in a conversation with a minister of the gospel, in a village on the North river, while urging the claims of the church of Rome to the generous support of Americans, remarked: "In less than ten years from this time *we shall ask no favors of you.*" Americans! ye sons of '76! will you think of this? Are those *aliens* able, by the strength of foreign conspiracy and internal intrigue, thus to predict? And shall we suffer ourselves to be deceived?

PRAYER FOR ENGLAND.—Dr. Wiseman, one of the most distinguished Romanists of the age, has formally called on his "Church Universal" to make England the subject of her special prayers, not that her government may be perpetuated or her commerce prospered, but that she may return to "Holy Mother Church." On the authority of the *Catholic Herald*, we state the success of his appeal, inasmuch as three archbishops and fourteen bishops have already set their dioceses to work, in praying that the good days of bloody Queen Mary may return with all the *illumination* which the renewed fires at Smithfield could create.—*Presbyterian.*

POPISH LEGEND.—As a knight of Malta, who was ambassador from France to the pope, was one day walking with the Venetian ambassador in the square before the church of Jesu, at Rome, where it seems there is always air, even in the hottest day of summer, he said to him: "What an odd thing it is that there should be always something of a breeze here! Can your excellency account for it?"—"Perfectly well," replied the Venetian: "The Devil and the Wind were one day walking together in the streets of Rome, when, coming to the jesuits' college in this place, the Devil said to the Wind, 'Be so good as to stay here a minute or two, I have a word to say to the fathers within.' The Devil never returned to his companion, who has been ever since waiting for him at the door."

A PROTESTANT MINISTER IN HUNGARY TORN BY DOGS.

POPISH bishop, of a very cruel nature, presided over a considerable diocese in Hungary. This prelate was superficially learned, and habitually morose. His superstition made him give a ready ear to any tale which might be told him against those whom he called and considered as heretics. His bigotry caused him to mistake malice for zeal, and his sanguinary disposition inflamed him to the greatest barbarities. A character of this kind is certainly more proper for the office of a jailer than the mission of a preacher, or for the business of an executioner than the trust of a prelate. In consequence of such a temper, joined to so much power, this bishop spoke of the protestants in conversation with malice, preached against them in the pulpit with fury, and treated them, whenever they fell into his hands, with cruelty. Innumerable appear to have been the persons who by his order were partially tried, condemned unheard, and executed without remorse. Shooting, drowning, hanging, beheading, &c., he deemed favors, and thought them too mild for heretics: a long imprisonment in a loathsome dungeon, personal ill-usage, scorn, contempt, derision, a scanty allowance of provisions, that made life labor under a lingering famine, were the mildest modes of treatment that he thought a protestant deserved, and the dreadful torments that he made many of them suffer.

Being informed that a protestant clergyman had arrived from some distant part to one of the towns within his jurisdiction, the bishop sent some of his dependants to apprehend him, and gave them strict orders to bring what books he had, to search for his papers, and to take particular notice of what he was about when they apprehended him. They came accordingly to the house, and waited at the door for some time, when they burst into the place, and seized him: they then packed up his books and papers, and brought him to the bishop. The haughty prelate examined him

with great ferocity, and treated him with much insolence. The accusations formed against him were as follow:—

1. Professing the reformed religion.
2. Keeping by him the Bible in the vulgar tongue.
3. Having in his possession several manuscript sermons, apparently written by himself, and several books in favor of the protestant persuasion.

To these charges he answered, that the profession of the reformed religion was agreeable to his conscience; that the Bible was a precious book in all tongues; that the sermons of his writing were consonant to the precepts of the gospel; and the books found in his lodgings were truly orthodox, and written by learned and pious authors.

His defence being deemed insufficient for his justification, he was condemned to death, and by a mode of punishment as singular as it was cruel—which was by having geese, hens, ducks, &c., tied about his body.

He was then compelled to run, and dogs set after him, who, in attempting to catch at and tear the fowls, tore him in a most shocking manner. Jaded with running, and fatigued with the weight of the feathered creatures tied to him, he sunk to the ground, and fell a victim to the wounds he received from the devouring jaws of the dogs, who, in biting and snapping at what they thought their prey, worried and tore him to death.

KNEE DEEP IN PROTESTANT BLOOD.—A lady of New York discharged an Irish papist girl under the following circumstances: A conversation had occurred in the kitchen respecting the increasing influence of popery, with which the Irish girl had expressed her great delight; and boasted, like all the other silly priest-ridden creatures, that before long New York and the whole United States would be under the power of the Irish papists. The lady entered the kitchen and mildly reproved the girl, who answered in a rage, "*I would wade knee deep in protestant blood to see it.*" The lady very properly ordered the *papist bloodsucker* out of the house, and declares, she "would rather do all her domestic work herself, than have another Irish papist girl in the house." She is right, they are but spies!

POPERY IN THE WEST.

THE following is an extract from a gentleman now travelling in the west:—

"One incident I will record, to show you what popery is. On board a packet-boat on the northern canal, which connects the waters of Lake Champlain with the Hudson, we got into a discussion on the question of foreign influence. One thing led on to another, till the question was asked me by a catholic priest, who engaged in the discussion, what I meant by foreign influence? or who these people were whom I thought so dangerous to the nation? I told him, that since he wished to know, I would tell him boldly, that they were the ignorant *catholic* Irish, who were sent over here, in my opinion, for the very purpose of enslaving us—a population entirely governed by their priests, who could be wielded in any way that these designing men saw fit. He asked in what way I would put a stop to this influence. I told him by the *ballot-box*—by altering the naturalization laws. 'Ah!' said he, 'my friend, *you are too late.* We have the west already, and you can not make us vote ourselves out of citizenship. *We are too strong for you.*' I think this shows where we are in regard to this question."

POPISH SUPERSTITION.—A Canadian catholic, not far from Lake Memphremagog, lost a child. The distance from the catholic burying ground, and the kindness of his protestant neighbors, induced him to consent to its burial in the place of protestant sepulture. But he became uneasy and distressed, and after three weeks disinterred the body, took the coffin on his shoulders, and conveyed it sixty miles, at the same time driving his only cow before him as a sin-offering, to make atonement to the priest for the offence of having first committed the body of his child to unconsecrated ground.

A CARGO OF PRIESTS.—The brig Poultney, lately arrived, had seven cabin passengers, all of them catholic priests. A large proportion of the vessels which arrive from Europe bring more or less of these agents of spiritual and political despotism.

JOHN CALVIN.

CALVIN was born at Noyon, in Picardy, on the 10th of July, 1509. When about twenty years of age he resigned his ecclesiastical benefice, and through his zeal in defending the Reformation against the doctors of the Sorbonne, he was obliged to fly from Paris, and escaped to Basil. There he wrote his Institutes, and surprised the world by his celebrated appeal to Francis I., on behalf of the Huguenots.

In 1536, by the solicitation of Farel, he was appointed minister and professor of divinity at Geneva. But his pungent admonitions against the vices of the persons in power drew upon him their indignation, and he was banished from that city. He removed to Strasburg, and accompanied Bucer to the ecclesiastical conferences at Worms and Ratisbon. He was recalled to Geneva in 1541; and from that period continued zealously to exercise his superior learning and extensive talents in the propagation of divine truth and the principles of the reformed churches. No higher proof of Calvin's philanthropy can be mentioned than the fact, that, notwithstanding his high reputation and authority at Geneva, all his property at his death was only his library and three hundred crowns. His indefatigable diligence is demonstrated by the nine ponderous volumes which he wrote. Some of his works have never been surpassed, or scarcely equalled.

Labors.—During a fortnight in each month, he preached every day; gave three lectures in theology every week; assisted at all the deliberations of the consistory, and at the meetings of the pastors; met the congregation every Friday; instructed the French churches by the frequent advices they solicited from him; and defended the Reformation from the attacks of its enemies, and particularly those of the French priests. The council of Geneva, not only charged him with many painful and difficult commissions, for which he was obliged to undertake long and frequent journeys, but consulted him habitually on all important concerns. He was par-

ticularly employed in framing the edicts and legislative acts of the town, which were completed and approved in the year 1543. By his reputation and his eloquence he prevented the usual troubles of a rising government, and inspired confidence among the different bodies of the state.

Disinterestedness.—Eckius being sent by the pope legate into France, upon his return, resolved to take Geneva in his way, on purpose to see Calvin. Within a league of Geneva, Eckius left his retinue, and accompanied but with one man, went to the city. Having inquired where Calvin lived, he knocked at the door, and Calvin himself came to open it to him. Eckius acquainted him that he was a stranger, and having heard much of his fame, was come to wait upon him. Calvin invited him in, and, discoursing of many things concerning religion, Eckius inquired why he left the Roman church, and offered some arguments to persuade him to return. At last Eckius told him that he would put his life in his hand, and then said he was Eckius, the pope's legate. Calvin was surprised, and begged his pardon that he had not treated him with the respect due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. Eckius then asked him what revenue he had. He told the cardinal he had that house and garden and fifty livres per annum, beside a yearly present of some wine and corn, on which he lived very contentedly. Eckius told him that a man of his parts deserved a greater revenue, and then renewed his invitation to come over to the Romish church, promising him a better stipend. Calvin, giving him thanks, assured him he was well satisfied with his condition. At dinner he entertained his guest as well as he could, and paid him great respect. Eckius desired to see the church. Calvin accordingly sent to the officers to be ready with the keys, and desired some of the syndics to be there present. As Eckius was coming out of Calvin's house, he drew out a purse with one hundred pistoles, and told him he gave it to buy books, as well as to express his respect for him. Calvin with much regret took the purse, and then proceeded to the church, where the syndics and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, but Calvin assured him of his safety. After having taken a full view of everything, Calvin, calling the syndics and officers together, took out

the purse of gold which Eckius had given him, telling them that he had received that gold from the worthy stranger, who gave it to the poor, and so put it all into the poor-box. The syndics thanked the stranger, and Eckius admired the charity and modesty of Calvin. After they left the church, Calvin walked with Eckius a mile out of the territories of Geneva, where they took a farewell of each other.

Will.—"I give thanks to God, that taking pity on me whom he hath created and placed in this world, he hath delivered me out of the thick darkness of idolatry into which I was plunged, and hath brought me into the light of his gospel, and made me a partaker of the doctrine of salvation, whereof I was most unworthy. And he hath not only gently and graciously borne with my faults and sins, for which I deserved to be rejected of him, and cast out, but hath vouchsafed to use my labors in preaching and publishing the truth of the gospel. And I declare that it is my wish and intention to continue in the same faith and religion, having no other hope or refuge but in his gratuitous adoption of me, upon which is founded all my salvation; embracing the grace which he has given me in Jesus Christ, and accepting the merit of his death and passion, that so all my sins may be buried; and beseeching him so to wash and cleanse me in the blood of that great Redeemer, which was shed for all poor sinners, that in his image I may appear before his face. I declare also, that, according to the measure of grace bestowed upon me, I have endeavored to teach his word in its purity, as well in sermons as in writings, and endeavored faithfully to expound the Holy Scriptures: and that, in all the disputes which I have had with the enemies of truth, I have never used either craftiness or sophistry, but have fairly maintained the truth. But alas! my zeal, if it deserve the name, has been so cold and unworthy, that I feel myself highly indebted in all, and through all; and if it were not for his infinite bounty, all the zeal I have discovered would appear as light as smoke, and the graces which he has bestowed upon me would only render me more guilty. So that my only refuge is, that he being the Father of mercy, I trust he will be and appear the Father of so miserable a sinner."

On the 2d of February, 1564, he delivered his last sermon and theological lecture. His asthma having deprived him of the use of his voice, he seldom spoke, although carried to the house of

worship. Being of a feeble temperament, and strongly inclined to consumption, he slept very unsoundly. During ten years he ate no dinner, taking no nourishment until supper-time. He was subject to headache, the only remedy for which was fasting; on account of which he remained sometimes thirty-six hours without eating. He was frequently attacked by a distressing malady, brought on partly by preaching, and five years before his death he was seized with a spitting of blood. He was no sooner cured of the quartan ague, than he was attacked by the gout; he was afterward afflicted with the colic and the stone. When importuned not to dictate or write during his illness: "*Would you*," said he, "*that when the Lord comes, he should surprise me in idleness?*"

Having received a final visit from the syndics, from all the ministers of Geneva and its vicinity, and from his beloved friend Farel, he seemed to have closed his connexion with merely earthly objects. From that time to the period of his death, he was incessantly employed in prayer to God. It was indeed in a low voice, interrupted by a shortness of breath, with which he was oppressed; but his sparkling eyes, constantly directed toward heaven, and the serenity of his countenance, discovered the ardor of his petitions and his confidence in the mercy of God. In his most violent pains he frequently repeated those words of David: "I was dumb, Lord, because thou didst it." And sometimes those of Isaiah: "I mourn like the dove." And frequently, lifting up his heart to God, he would exclaim: "Lord, thou bruisest me, but I suffer with patience, since it is thy hand that hath done it." To admit all the persons who wished to express their regret at losing him, the door of the chamber must have been open night and day. But as he spoke with difficulty, he requested that his friends would be contented to pray to God for him and spare themselves the trouble of visiting him. On being visited by Beza, he informed him that he made it a matter of conscience not to divert him in the smallest degree from the duties of his charge, so much had he the interest of the church and the glory of God at heart. In that state he continued until the 19th of May, exhibiting a perfect resignation and comforting his friends. On that day, in token of their friendship, he was anxious that they should sup in the hall of his house; and being carried thither from his chamber, on entering he said: "I am come to see you, my brethren, and to seat myself at the table

with you for the last time." He then offered up the usual prayer, ate a little, discoursed in a manner worthy of his piety and of his zeal; and when his weakness obliged him to retire to his chamber, looking at the company with a smile: "The wall," said he, "will not prevent my being united with you in spirit."

After that night he remained confined to his bed, so thin and exhausted that breath only remained, though his face was not much altered. On the day of his death, the 24th of May, he appeared to speak with less difficulty and more strength; but it was the last effort of nature. About eight in the evening the signs of death appeared suddenly in his face; he continued speaking, however, with great propriety until his last breath, when he appeared rather to fall asleep than die. Thus was that great light of the protestant church extinguished, aged fifty-five, on the 24th of May, in the year of our Lord 1564.

On the day following, the whole city was plunged into inconceivable grief. The republic regretted the wisest of its citizens; the church its faithful pastor; the school its incomparable master; and all bewailed their common father, the instrument of their joy and consolation.

One of the most curiously interesting and painful considerations attached to the name and memory of Calvin is this: the ceaseless hatred and obloquy with which so great a luminary of the Christian church in every generation has been assailed. Notwithstanding all their persecutions, others have received their eulogium since their death; but Calvin is yet the constant source of the most noisy vituperation. O that the Lord may pardon the calumniators of those worthies who adorned the sixteenth century!

FEMALE EDUCATION IN A NUNNERY.—The daughter of Dr. Traill, presbyterian minister, of Panbride, Forfar, Scotland, was sent by her father to Italy, for the purpose of completing her education. After publicly disputing with popish priests, for the purpose of vindicating the protestant faith, she avowed her conviction that the Romish creed was the true religion; and since her return to Scotland, has regularly attended the mass-house, and is a complete convert to all the disgusting and impure tenets of popery! Keep your daughters away from jesuit priests.

HOMAGE OF THE VIRGIN.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

THAT each image of the Virgin or the saints is personified and treated as a separate object of worship, is denied by papists; but the popular belief to that effect is rather encouraged than discountenanced. Thus one image or picture has more votaries than others. In England, before the reformation, the image of the Virgin at Walsingham, in Norfolk, was visited from all parts of the country, by persons who had images of Mary in their own towns. This popular belief, which is one of the most dangerous delusions of the Romish superstition, is exemplified to the present day, by the piferari, or pipers. These are generally Calabrese peasantry, and perform, upon a kind of bagpipe, national devotional airs of a peculiar modulation, before the shrines and statues of the Virgin in Rome, during Christmas. One has an inscription over the alms-box:—

"Limosina per ricordo dell anime del purgatorio.
Alms for remembering the souls in purgatory."

Under the picture appears:—

"Virgine Maria, Madre di Dio, pregate Jesu per me.
Virgin Mary, Mother of God, beseech Jesus for me."

Burney, in his "Musical Tour," gives an interesting account of the astonishing variety of modulations the street music of the Neapolitans introduces into the most common airs. These men are, it is said, paid by the government to come in considerable numbers to Rome, and to add to the so-called devotional excitement of the people, by playing one of their airs, supposed by the lower orders to have been played by the shepherds at the birth of Christ.

Dr. Moore, in his "View of Society and Manners in Italy," has an anecdote in reference to these serenades of the Virgin Mary's pictures, which shows how readily adoration through images becomes direct image worship. He says: "Here it is a popular opinion that the Virgin Mary is very fond and an excellent judge of music. I received this information on a Christmas morning, when I was looking at two poor Calabrian pipers, doing their utmost to please her and the infant in her arms. They played for a

HOMAGE TO THE VIRGIN.

full hour to one of her images, which stands at the corner of a street. All the other statues of the Virgin which are placed in the streets, are serenaded in the same manner every Christmas morning. On my inquiring into the meaning of that ceremony, I was told the above-mentioned circumstance of her character. My informer was a pilgrim, who stood listening with great devotion to the pipers. He told me, at the same time, that the Virgin's taste was too refined to have much satisfaction in the performance of these poor Calabrians, which was chiefly intended for the infant; and he desired me to remark, *that the tunes were plain, simple, and such as might naturally be supposed agreeable to the ear of a child of his time of life.*" Such is the popular belief; but how completely it discards all real reference to Him who is thus represented! who is not now, as more than eighteen hundred years ago, an infant; but having suffered for our sins, has "sat down on the right hand of the Majesty on high." Heb. i. 4. How completely does this representation of Christ as an infant of days, keep out of view the great work of the atonement, and promote the error of applying to his mother as a *mediator* having *authority* over him!

And yet, despite of these facts, which are only a few from a multitude, a popish priest will sometimes contend, in the presence of protestants, that the members of his church never pray to angels or saints, except as to intercessors; and that they never ask them to confer any blessing. Yet what is actually the case? It is, that in all the public officers, from the purification of the Virgin until Thursday in holy week—a space of about three months—they say, at the close of every day's office, "Make me worthy to praise thee, O sacred Virgin; give me strength against thine enemies." The Latin word here rendered "give," is the one used in all direct supplications to the Divine Being, and is never employed in the sense of *to procure*, or *obtain*. At the close of the Rosary of the Virgin, a collection of prayers said weekly, there is the following address: "Hail! holy queen, mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send our sighs, mourning and weeping in this valley of tears; turn, then, most gracious advocate, thine eyes of mercy toward us, and after this our exile is ended, show us Jesus, O most clement, most pious, and most sweet Virgin Mary." Similar quotations might be given in abundance.

THE BIBLE ITS OWN APOLOGIST.

A MAN in Upper Canada, who was in the habit of taking an interest in the moral improvement of his neighborhood, one day inquired of a poor Irishman by the name of Joe whether he could read the Bible if he should give him one. "No," said Joe, "but my wife can."—"Well," replied the man, "I will give you one on condition that your wife read to you three chapters a day when you are at home to hear them." Upon these conditions, Joe took the Bible, and the man heard no more of it till about four weeks afterward, when Joe, having an errand in the neighborhood, brought with him a square which he had stolen some time before, and giving it up to its former owner, "There, that is yours. I have kept it some time, but can keep it no longer, because I have got a Bible which tells me not to steal." The word's influence thus begun, continued to increase till now he is a member of a Christian church, rejoicing in the hope of the glory of God.

A book which thus exposes and counteracts the vicious propensities of man, and reclaims him to a life of holiness, furnishes the best kind of evidence of its divine origin. No system of mere human ethics has ever been found adequate thus to reform the vicious. But the word of God has done it in innumerable instances. Such facts afford encouragement to aid in circulating the Bible.

COCKFIGHTING PRIESTS.—The account which a Mexican correspondent gave of the Roman catholic priests in that country, brought to our recollection, a similar fact which occurred some time since, in one of our lower counties of Maryland. A priest near Benedict or Port Tobacco, or in that vicinity, was called upon one Sunday, after mass, to perform his ceremonies and put "the mark of the beast" upon four young children. "*Make haste!*" said the priest, "*Make haste! or we shall not be in time for the sport!*" So they hurried through the mummery in short metre at quickest time; and the priest, with his *devout* companions, contrived to get to the place in time, to bet upon the favorite bird. That proves that popery and Romish priests are the same in Maryland and Mexico.

PURGATORY.

THE doctrine of purgatory was partly introduced toward the end of the fifth century, and revived by Pope Gregory; but it was not positively affirmed as an infallible article of the Romish faith until the council of Trent. Odilon, abbot of Cluny, first enjoined the superstitious ceremony of praying for the dead on All-Saints' day. Should that day happen on the Lord's day, it is not postponed until Monday, but kept on Saturday, "in order that the church may the sooner aid the suffering souls." Odilon, who is now a Romish *saint*, declared that he actually "heard the voyces and the howlyngs of devyles whiche complayned strongly, by cause that the sowles of them that were taken away fro their handes by almesses and by prayers." Merciers, speaking of the value of that saint to the Romanists, says: "When *Saint* Odilon, abbot of Cluny, discovered purgatory, he fancied that to procure a decent subsistence for his monks, it was requisite to engage the people to embrace that discovery. The Roman court, who forsaw the advantages that would accrue from that Benedictine dream, declared positively, that *Saint* Odilon was a man gifted with a strong discernment, and had found out a place unknown for more than five thousand years. The Roman priests afterward persuaded the people, that it would neither be prudent nor decent in them to allow their fathers, mothers, brothers, sisters, friends, &c., to be burned for a peccadillo; that the prayers which were ordered would shorten the chastisement; and that by paying handsomely a thousand souls at once might be liberated from that abode of darkness and horror. Twenty troops of monks and friars inculcated so deeply into the minds of the people that ridiculous jargon, that the papal hierarchy was entirely deluged with wealth invaluable and immovable, until Luther determined to shut up purgatory, into which none now enter but Spanish, Italian, and Irish bigots." *Fragments*, vol. ii., p. 466.

The following account is extracted from the "Beehive of the Romish Church," pp. 151, 152: "*Saint* Patrick's purgatory lies fast by the seaside, near unto a mountain called Ilecla, where our mother the church of Rome doth believe that the souls are as ill-punished in those as in fire. And Virgil, the wise poet, hath like-

wise placed purgatory near the sea, or by a great water called Lake Avernus, which lies not very far from Rome, in the kingdom of Naples, which he describes to be the entry and forefront of hell; and then setteth forth purgatory, with all the pains and torments which the souls do suffer so perfectly and well, that one would think that our dear mother, the *holy* church of Rome, both kindled her purgatory with Virgil's firetongs and bellows."

In the work entitled "History of the Devil," the author, Daniel Defoe, relates a smart repartee about purgatory, which a Venetian grandee made to a priest, who rallied him upon his refusing to give something to "the church," which the priest demanded for the deliverance of the nobleman's soul from purgatory. The priest asked him: "Do you know what an innumerable multitude of devils there are, all now ready to take you to hell?"—The grandee replied: "Yes, I know how many devils there are in all."—"Indeed!" retorted the priest, "how many?"—The noble answered: "Ten millions five hundred and eleven thousand six hundred and seventy-five devils and a half."—"A half!" rejoined the priest; "what kind of a devil is that?"—The grandee replied: "Yourself; for you are half a devil already, and will be a whole one when you get there. You delude all you have connexion with, and get us soul and body into your hands, that you may be paid for letting us go again."

Warburton says: "A protestant miser's money in chancery, and a papist miser's person in purgatory, can never be released, until the law and the church have most extravagantly fleeced the subject for his redemption."

In the controversy between the bishop of Waterford and *Father* O'Leary, the Roman priest, at the close, transformed the whole into a capital joke, by reminding the prelate of his danger, and of the privileges of purgatory: "Your lordship," said the jesuit, "may go farther, and fare worse."

The following circumstance will explain one of the causes why the Romish priests are so fond of purgatory:—

A colored boy in Maryland found a pocketbook, and carried it to his master. Upon examining the contents, to see to whom it belonged, among other matters, equally *wise and sublime*, there was a bill regularly made out by the Roman priest in that vicinity

against the heirs of a person deceased. The bill was in the usual style :—

Estate of Mr. ———, deceased, to ———, Dr.

To masses and prayers for delivering the soul of Mr. ——— out of purgatory $30

I am astonished that the priest had so much charity and confidence as to finish the job before he obtained the money, unless the bill was made out as the voucher of payment for the executors, and so was to have been paid prior to the commencement of the cheating mummery.

It is the usual custom among all Roman priests not to give credit for their juggling. Like other charlatans, and exhibiters of tricks of sleight of hand, they take the money first; and if the parties are not satisfied, they have their money's worth in the experience which they have procured.

NUNNERIES.

A CAPTAIN of a vessel stated some time since, that, when in port in a catholic country, an old nunnery was torn down for the purpose of rebuilding, and, although every exertion was made by the holy *fathers* to suppress the curiosity of the people, a number flocked round the ruins, and some few examined them, when it was discovered that a large vault was under the building, wherein was a large number of INFANTS' BONES. When this discovery was made known, the populace insisted that they should be brought out. The bones were then laid out on a plain near the ruins, and examined by several physicians, who at once pronounced them to be *human bones*. Our informant, whose name we possess, states that he was among the number who witnessed the dreadful sight.

When we consider the general character Roman priests have for licentiousness—when we consider that they are forbidden marriage—and when we consider the situation of females in those brothels called nunneries, where they are excluded from the world, and instructed by wily and licentious men, who soon obtain a complete sway over their minds, and are taught that a priest can forgive every sin, and when these females are conscious that their guilt will be concealed from the world, can we for a moment wonder that licentiousness should prevail among them?

The catholic priesthood are establishing these *brothels* in the western country, for the double purpose of obtaining converts to their creed, and of satisfying their lust. As to the idea that females are educated in nunneries for the purpose of obtaining a support for the institutions, it is not worthy serious notice, as it is well known that immense sums are annually sent from catholic countries to their spies here, for the purpose of establishing their own religion, and of supporting such institutions as are best suited to educate the youth of our country in the creed of the church of Rome.

HOLY WATER FOR SALE.

THE following can be relied on as true, as having taken place in Philadelphia, and the names of the parties might be given, if required :—

A father, belonging to the *infallible holy* church of St. ———, was lying at home dangerously ill, and, as it is the custom, to enrich the pockets of the priest, he sent his little, but knowing son, to his holy-water-selling priest, with a small vial, to obtain an eleven-penny bit worth of the *sacra aqua.* The boy returned with the vial filled. The father used it with no small faith in its virtue, and to the satisfying of his conscience. The boy was sent again and again with the vial and money, and as often returned with holy water.

The priest, however, missing his absent parishioner, took occasion to visit him, to know the cause of his delinquency, in the church, at confession, and in not sending for holy water, if sick. He came to the house, and found the man very sick, and the very first question to the man was : "Why had he not sent for holy water?" The man replied that he had ; but the priest as stoutly contended that he had not. The little son was sent for, to prove the father's position. He came, and it appeared, on examination, that the boy, while he took the money to a neighboring cake shop, to gratify his taste, he as regularly also went to a neighboring hydrant to fill his vial, to gratify his sick father. At the confession of the boy, the father could scarcely keep from a broad grin, while perhaps the priest, when he returned home, enjoyed the joke equally as well as the boy did the cakes ; so that all were pleased, the father, the priest, and the son.

DELUSIONS RESPECTING POPERY.

It has been urged from the fact that the catholics are inferior in number to other denominations that therefore there is no room for apprehension that they will control at any time, as our population is continually increasing, our civil or religious destinies. We would not infer from the fact of their being smaller than other sects that they are not on that account formidable. Their power arises from other circumstances. To say nothing of the *oath* by which they are bound to do all they can toward extirpating the protestant religion wherever they may be, and building up their own upon its ruins, it should be remembered that they constitute but a part of a powerful sect in another hemisphere, which has millions at its control, that is at the disposal of their members, wherever existing, to be used against the protestants. Other denominations do not wish to bring under their subjection any government whatever; but the history of Europe, of Asia, and of South America, from the first dawning of Christianity to the present day, shows that the great aim of the Roman catholics has ever been to get the civil no less than the religious destinies of nations under their control. One fact is certain, that they are fast increasing in this country, and that the catholic dignitaries of Europe are looking with intense interest at their success among us. Let the reader judge for himself whether there is really ground for alarm and apprehension at their rapid increase among us, and especially among our brethren of the Mississippi Valley.

ALLIANCE.—The Catholic Miscellany, speaking of the assaults made on the corruptions of their church, says:—

"But our only hope, provided we are true to ourselves, arises from the conviction that the spirit of the great republic which entombed the Sunday mail petition, will frown down with merited and indigant scorn the attempt, be it made by what body of citizens it will, to sow dissensions between those who should live in peace and harmony."

Mark it; *our only hope*—is in those who favor the desecration of the sabbath! A truer word was never spoken. So corrupt a religion can not put its trust in God, and must therefore court the alliance of those who violate his law.

HORRIBLE MASSACRE IN FRANCE, A. B. 1572.

AFTER a long series of troubles in France, the papists seeing nothing could be done against the protestants by open force, began to devise how they could entrap them by subtlety, and that by two ways: first by pretending that an army was to be sent into the lower country, under the command of the admiral, prince of Navarre and Condé; not that the king had any intention of so doing, but only with a view to ascertain what force the admiral had under him, who they were, and what were their names.

In some measure to palliate their cruelties, the Roman catholics, while they were murdering the innocent people, cried out, "Vile wretches, this is for wanting to overturn the constitution of your country; this is for conspiring to murder the king." Rank, sex, or age, was no protection; nobles sunk beneath the daggers of ruffians; the tears of beauty made no impression on the hearts of bigotry; the silver hairs of venerable age, and the piteous cries of helpless infancy, were alike disregarded. Superstition steeled the hearts of the papists against the ties of humanity; and infatuation directed the sword of false zeal, to pierce the bosoms of piety and innocence. The lamentations of distress, the shrieks of terror, and the groans of the dying, were music to the ears of the furious murderers: they enjoyed the horrors of slaughter, and triumphed over the mangled carcasses of those whom they had butchered.

Upon this dreadful occasion, swords, pistols, muskets, cutlasses, daggers, and other instruments of death, had been put into the hands of above sixty thousand furious and bigoted papists, who now, in a frantic manner, ran up and down the streets of Paris, uttering the most horrid blasphemies, and committing the most inhuman barbarities. It is almost beyond the power of imagination to paint, or of language to describe, the cruelties that were acted on that fatal night, and the two succeeding days. The infirm were murdered in the bed of sickness; the aged stabbed while tottering

on their crutches; children snatched from their mothers, and tossed on the points of spears; infants strangled in their cradles; pregnant women ripped open, and men indiscriminately murdered by various means. The confusion and horrors of the scene were dreadful indeed; oaths, shoutings, shrieks, and the discharge of firearms, were heard in all quarters; houses were defiled with the blood of their owners; the streets strewed with carcases; and the waters of the Seine appeared of a crimson color, from the number of mangled bodies which had been thrown into that river.

Several ruffians entered the house of Monsieur De la Place, president of the court of requests, and having plundered it of above a thousand crowns, they took that gentleman into the street, stabbed him with their daggers, laid his body in a stable, covered his face with manure, and the next day threw him into the Seine.

Peter Ramus, the royal professor of logic, was seized in the college over which he presided, for professing protestant tenets; and after being murdered, his body was thrown out of the window, and trailed about the streets in derision, by several boys who were ordered so to do by their popish tutors.

A pious young gentleman was killed with battle-axes in his study; two ministers were stabbed, and thrown into the river; and several of the assassins, breaking into the house of a jeweller, they found the midwife with his wife, who was in labor. Having murdered the jeweller, they were proceeding to kill the wife, when the midwife kneeled before them, and entreated permission to deliver the woman; "for this will be the twentieth child she has borne." The inhuman brutes, however, turning a deaf ear to her entreaties, spurned the midwife from them, stabbed the woman, and threw her out of the window. The fall forced the child from the womb, who lay crying for some time, and then perished in the street for want of proper care.

Three hundred and fifty protestants were confined in a place called the archbishop's prison. To this place a number of soldiers repaired, picked their pockets of what money they had, took from them such garments as they thought proper to appropriate to their own uses, and then drawing their swords, cut them to pieces without the least remorse.

After the massacre had subsided, the inhuman assassins paraded the streets, boasting that they had dyed their white cockades red

with the blood of Huguenots. On seeing a multitude of dead bodies lay about, a papist apothecary suggested that money might be made of the fat contained in them; the plumpest bodies were accordingly selected, and the grease being extracted from them, was sold for three shillings per pound: a shocking instance of the most depraved cruelty! The inhabitants of the villages which lay below Paris, on the borders of the Seine, were astonished to see the number of dead bodies that floated down the stream, and even some of the Roman catholics were so much touched with compassion, as to exclaim, "It surely could not be men, but devils in their appearance, who have transacted these cruelties." The pope's legate, soon after, gave all who were concerned in these murders a general resolution, which plainly evinces that the Roman catholics themselves thought these transactions criminal.

The king of France gave a formal account to the king of Navarre, and the prince of Condé, of the whole affair, and told them, at the same time, he "expected they should renounce their religion, as he had saved their lives with that expectation only" The king of Navarre only answered, "*I beg you will recollect our late alliance, and not think of forcing my conscience;*" but the prince of Condé, with more spirit, replied, "*You may seize my estates, property, and life, but my religion is out of your power.*" This answer so much enraged the king, that he fell into a vehement passion, and threatened him violently; but becoming cool again, he thought proper to let his anger subside, and suffered his resentment to give way to policy.

PORTUGUESE NUNNERY.—An English lady who had lately visited a convent, told me that she had spoken with a nun who had been immured for thirty years. "I can not describe to you," said she, "how tired, how worn out I am with my hopeless confinement. I would consent to die to be allowed to return for one year to the world; and I have an ardent desire to mingle one month with society; but, alas! I can not escape from my confinement." My informant also said that in the church of the convent she saw some gentlemen most devoutly crossing themselves; and remarking on their piety afterward to a friend—"You are mistaken," was the reply, "these pious gentlemen were engaged in making signs to the nuns, who were peeping at them through a grating behind the altar."

AMERICANS, BEWARE OF POPERY.

It is a well-known fact, that there is a daily increase of Roman priests in our land; almost every vessel arriving here from England and Ireland, and other European ports, brings out more or less of these pestilential beings, that they may prey upon our people like so many devouring wolves.

It is also a well-known fact, that they do not come alone; but that they have regularly-organized bands of the devotees to their pernicious doctrines following them wherever they go; and that there is a regular understanding between them, for they are ever ready to do their master's bidding, be their orders what they may. All these things are self-evident.

Can we look coldly on and be aware of the increase of such noxious creatures around us and not be alarmed for our safety? Have we not reason, from what we see, to suppose what we have heard is true? that their design is not to do us good, but evil; not to strengthen our hands but to overawe and enslave us, if in their power; and bring upon us those evils that have ever gone hand in hand with popery throughout the world wherever it has gained foothold. Have we not reason to believe that now, while popery is losing ground in Europe, that this land presents to the pope a fine field for operations, and that here he is endeavoring by every means in his power, to establish his falling throne, and that he is now sending out his minions to accomplish his fiend-like purposes, to prepare the way before him, that he may make a grand and triumphant entree into this country when he shall be hurled from his tyrannous and polluted throne in Europe? Does it not appear to every reflecting mind, that with such a purpose in view he will carry on his schemes with the greatest possible secrecy; while we are, as he hopes, asleep and unsuspecting? And are we not, alas! asleep and unsuspecting, while those plans which are to undermine our best treasures and palladium are forming and actually in execution? The majority of our fellow-citizens are lukewarm and blind in regard to this heart-rending topic.

Do we not hear of vast appropriations, made by the pope for the purpose of rearing in our land nunneries and monasteries, those vile receptacles of filth and cages of every unclean and hateful

bird;" whence jesuitical priests labor to diffuse their pernicious doctrines? And can we not see that they wish to bring the rising generation of our land over to their doctrines by their efforts to get our children into their *seminaries* of learning, as they falsely call them, and when once in their power do they not compel them to bow down and worship the beast? And are not some of our fellow-citizens so deceived by the professions of popish priests and nuns as to permit their daughters to enter their nunneries, where abominations of every description are daily committed? the details of which are enough to make our blood curdle in our veins, and start back with horror. Why are these things permitted in a land of laws? Crimes of the blackest character are perpetrated within the walls of a nunnery which are never known to the world, but are buried in oblivion; because they are committed where secrecy marks every movement and "the mystery of iniquity doth work" in all its power.

POTATO ROT AND PRIESTCRAFT.

In a letter from Anemoe, in the county of Wicklow, we have a further account of the use to which priestcraft has turned the potato disease in that quarter, and which lamentably elucidates the intellectual state of our poor popish peasantry in these enlightened days. We learn that from the neighboring county of Wexford, *holy water* is brought a distance of ten or twenty miles, and that the priest of Wicklow, not willing to leave all the profit to the Wexford worthies, who have the holy water, take care to sell, at a very high price, some *blessed salt*, which being mixed with the water, the charm is complete; and to this cause the cessation of the disease is attributed by the deluded Romish peasantry. It seems, moreover, that they are persuaded the benefit in this case of the charm can not be extended to the potatoes of heretics, but that it would lose its purifying virtue if sold to, or touched by protestants. What a hopeful task it is to ameliorate the condition of a country, by multiplying at the public expense, priests of fraud and superstition, who trade in practices like these.

against the heirs of a person deceased. The bill was in the usual style :—

Estate of Mr. ———, deceased, to ———, Dr.

To masses and prayers for delivering the soul of Mr. ——— out of purgatory $30

I am astonished that the priest had so much charity and confidence as to finish the job before he obtained the money, unless the bill was made out as the voucher of payment for the executors, and so was to have been paid prior to the commencement of the cheating mummery.

It is the usual custom among all Roman priests not to give credit for their juggling. Like other charlatans, and exhibiters of tricks of sleight of hand, they take the money first; and if the parties are not satisfied, they have their money's worth in the experience which they have procured.

NUNNERIES.

A CAPTAIN of a vessel stated some time since, that, when in port in a catholic country, an old nunnery was torn down for the purpose of rebuilding, and, although every exertion was made by the holy *fathers* to suppress the curiosity of the people, a number flocked round the ruins, and some few examined them, when it was discovered that a large vault was under the building, wherein was a large number of INFANTS' BONES. When this discovery was made known, the populace insisted that they should be brought out. The bones were then laid out on a plain near the ruins, and examined by several physicians, who at once pronounced them to be *human bones*. Our informant, whose name we possess, states that he was among the number who witnessed the dreadful sight.

When we consider the general character Roman priests have for licentiousness—when we consider that they are forbidden marriage—and when we consider the situation of females in those brothels called nunneries, where they are excluded from the world, and instructed by wily and licentious men, who soon obtain a complete sway over their minds, and are taught that a priest can forgive every sin, and when these females are conscious that their guilt will be concealed from the world, can we for a moment wonder that licentiousness should prevail among them?

POPISH DISCIPLINE.

A FEW weeks since, a lady in this vicinity had the following conversation with one of her catholic domestics:—

"Hannah, you had better take a little meat to-day; you have been working hard, and need something more substantial than bread and butter."

"Oh, ma'am, it wont do! it is Friday, and I should have to do penance."

"But surely, there can be no sin in eating meat on one day more than another; the Bible no where forbids it, and you really need a good dinner. Come, Hannah, sit right down now, and take something nourishing."

"Oh, ma'am, I would, but I dare not; the priest would find it out, and then I should have *to kneel down and repeat prayers for an hour.* I had rather starve myself to death than do penance so long; it makes every bone in my body ache."

"But why need the priest know anything about it? You are not obliged to tell him everything you do."

"Ah, ma'am, but he will know, whether I tell him or not. I never can conceal anything from him; he always knows what we do before we tell him; and if we try to conceal anything, we have to do harder penance."

The above is a faithful record of an actual conversation.

COURTESY OF A ROMAN PRIEST.—Two young protestant gentlemen lately visited the popish chapel in Providence, Rhode Island. As soon as the priest discovered them, he cried aloud: "Go out, you infamous vagabonds!" As they could not suppose that they were the objects of his abuse, they paid no regard to his order. After a pause, the priest again thundered out his opprobrious epithets, and asked: "Are there no true catholics here who will turn out those vagabonds?" The gentlemen then, perceiving that they were the objects of this inquisitor's attack, retired; but as they were withdrawing from the house, they were met by some of Mr. Fenwick's "vilest Irishmen," who were manifestly approaching to enforce the genuine Irish papist method of turning heretics out of the Babylonish temple.

APOSTOLICAL CHARACTERS OF POPERY.

PAPACY is nothing but antichrist: every other view of the subject is fallacious; and we can not tolerate any gilded deceptions and sinful compromise, by which evangelical truth and sincerity are sacrificed. The titles of the sacred oracles descriptive of popery, to persons ignorant of their legitimate appropriation, appear illiberal; and when they hear the ordinary language of prophecy, forgetful of its divine origin, they pronounce it harsh. Thus the appellatives of Romanism, if used by the adherents of pure gospel truth, are deemed rash and uncharitable. We have, therefore, quoted the following passages of the New Testament, that, when we introduce the epithets of the apostles in their own infallible interpretation, we may not be accused of writing in a style inconsistent with that charity which requires us not to substitute jesuitical fictions for Christian verities. Hence, in all our discussions and illustrations of popery, like the immortal Knox, we shall call "a fig a fig, and a spade a spade, whether the rebellious house will hear, or whether they will forbear":—

2 Thessalonians ii. 1–12: Popery is denominated "a falling away—man of sin—son of perdition—sitting in the temple of God above all that is called God—mystery of iniquity—that wicked one—working of Satan—lying wonders—deceivableness of unrighteousness—strong delusions—a lie."

1 Timothy iv. 1–3: "A departure from the faith—seducing spirits—doctrines of devils—lies in hypocrisy, from a seared conscience."

2 Timothy iii. 1–5: "A form of godliness."

2 Peter ii. 1–3: "False prophets—damnable heresies—pernicious ways—with feigned words making merchandise of you."

Revelation xiv. 1–8 and 11–18: "The beast with seven heads and ten horns, like a leopard; with a bear's feet, a lion's mouth, and the dragon's power, seat, and authority—speaking blasphemy against God—making war with the saints—deceiving them who dwell on the earth."

Revelation xvii. 1–6: "The great whore—a woman upon a scarlet-colored beast, full of blasphemy and unfilthiness—mystery—Babylon the great—mother of harlots and abomination of the earth—a woman drunken with the blood of saints and martyrs."

Revelation xviii. 1–5 and 20, 21: "Babylon the great—the habitation of devils—the hold of every foul spirit—a cage of every unclean and hateful bird."

These terms are wondrously correct, when applied to characterize the *convents of friars and nuns.*

Revelation xix. 20, and xx. 10: Popery is described in brief, as "the beast, and the false prophet."

Such are the prophetic delineations of Romanism in its antichristian head, the pope—in its jesuit supporters—in its atrocious criminality—in its appalling blasphemy—in its withering desolations—and in its final unutterable torment for ever and ever.

JESUITICAL PROFLIGACY.

A MINISTER of the gospel and two Christian brethren, who reside at long distances apart, have each communicated the following narrative. The obvious facts only are detailed, as they are substantially believed. The *secrets*, doubtless, would be more repulsive:—

A highly-eulogized dignitary of the Roman church, in America, is one of the most notorious profligates in the state in which he resides. He some time since, it is said, seduced a protestant young lady of large fortune, purposing through her moral ruin to obtain possession of her property. But it was subsequently discovered that no other mode to obtain her dollars existed than by marriage. The jesuit wrote a letter to the "Man of Sin," for the sake of obtaining a large sum of money for the good of the "Holy Church"—which might be dispensed by his impure master in sin—for contracting a marriage *pro forma*, a sham marriage, thereby to claim and possess the property, and then to abandon his victim to a nunnery, or to vice and misery.

That "Son of Perdition," the Roman pontiff, was too cunning to permit the experiment to be tried in this country, dreading the consequences to his craft which might follow a legal investigation of such an attractive specimen of genuine popery. Therefore, the young lady at present is known only as the friend of the jesuit, upon whom she bestows her income, and who constitutes the principal member of his harem. This is not the most criminal of that jesuit's acts.

ROMANISM.

THE increasing number, chiefly by emigration, of the adherents of the Roman bishop; the strenuous efforts of this sect of nominal Christians, in this country, to extend their influence, and lay the foundation of permanent power, and the corresponding danger justly to be apprehended to our civil and religious liberties, from a religion depending for its perfect development and perpetuity on the deification of the priesthood, and the degradation of the people —on the unresisted domination of the hierarchy, and the complete subjugation and passive submission of the civil authority—ought to render the Roman catholic controversy a subject of no ordinary interest in the view of every wise and considerate patriot, philanthropist, and Christian. Till very recently, there has been a supineness on the part of protestants, arising probably from imagined security, while, during this state of unsuspecting slumber, the enemy has been most industriously forming his plans, and urging forward his operations, until the trampling of his troops, and their half-suppressed murmurings of anticipated triumph, have done little more than waken, here and there, the warning voice of a sentinel. The great body of the protestant host are still asleep, or if partially awake, they still flatter themselves with the idea that there is no danger. They seem either to have forgotten, or to be as yet ignorant of, the price paid in sufferings and blood by their ancestors, for the blessings of that pure faith, liberty of conscience, and mental independence, which they inherit. It would appear as if they still needed to be told, that the Roman catholic religion, however it may disguise itself, is incurably and immutably a system which embodies in itself the full principles of apostasy from God, and injury to man. Unless the protestants of this country, and especially of this great Mississippi valley, open their eyes to the real character of popery, and use the lawful and proper means of counteracting the growing influence of this systematized compound of superstition and tyranny, they will leave to their children the sad inheritance of persecution, oppression, and priestly vassalage. —*Cincinnati Journal.*

ROMISH PRIESTS HATE THE BIBLE.—Not long since, a popish priest in Ireland made preparations to erect a new building, in wh

to celebrate mass. Among other persons to whom he appealed for aid, he requested a wealthy protestant gentleman to contribute toward defraying the expenses of the building. "If you will let me place one text of scripture above the principal door," said the protestant, "I will give you *one hundred pounds.*"—The Roman priest inquired: "What are the words?"—To which query the protestant replied: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily." Acts xvii. 14. The popish priest would not accept the *hundred pounds* upon that condition!

TESTIMONY OF A ROMAN CATHOLIC.—In Malaga, Spain, in 1821, a Roman catholic asked a young American to show him a bible. After examining it, and hearing some comments on it, he asked the young man if he would sell it to him. The young man replied: "I will give it you, if you will promise to make *good* use of it." After a pause, the Roman catholic said: "It is sure *death* in this country if a Roman catholic be found with a bible about his person, or on his premises. If I kill a man, I can obtain pardon; but there is NO pardon for the *crime* of having a *bible.* But," said he, "if you will promise by everything sacred *not* to expose me, I will risk my LIFE for the sake of that book," the Bible. He became satisfied that he should not be exposed by us, for there were a number present, and concealed the bible in his bosom. I saw him two or three times after that, and he expressed great satisfaction in reading it.—*Zion's Herald.*

SUPERSTITION AND CRUELTY.—A young man, not far from Chelmsford, England, was lately lying in the agonies of death, when his father was induced to try the powers of a potent spell, which he was assured would restore the dying man to health and vigor. He accordingly procured a live pigeon, split it suddenly down in the middle of the body with a sharp knife, and applied the severed parts, still moving with life, to the soles of the feet of the dying patient, fully expecting to behold its instantaneous effect. The son, however, was a corpse a short time after. We should be inclined to laugh at this lamentable ignorance, if the awful scene with which it is connected did not engender a feeling of pity.

PATRICK'S DAY.

THE following doggerel rhymes are very generally sung among the Irish priests in honor of their *Saint Pathrick!* It is easy to perceive the peculiar immorality which must flow from the prevalence of such ungodly sentiments :—

Patrick's Day in the Morning.

Saint Pathrick's the holy and tutelar man;
His beard down his bosom like Aaron's ran;
Some from Scotland, from Wales, will declare that he came;
But I care not from whence, now he is risen to fame;
The pride of the world, and his enemies scorning,
I will drink to *Saint Pathrick* to-day in the morning!
He's a desperate big, little Erin go bragh;
He will pardon our follies, and promise us joy.
By the mass, by the pope, by *Saint Pathrick*, so long
As I live, I will give him a beautiful song!
No saint is so good, Ireland's country adorning;
Then hail to *Saint Pathrick* to-day in the morning!

Saint Pathrick was a Gintleman.

Saint Pathrick was a gintleman, and he came from dacent people;
In Dublin town he built a church, and on it put a steeple:
His father was a Wollaghan, his mother an O'Grady;
His aunt she was a Kinnaghan, and his wife a widow Brady.
Tooralloo, tooralloo, what a glorious man our saint was!

Och! Antrim's hills are mighty high, and so's the hill of Houth too;
But we all do know a mountain that is higher than them both too.
'Twas on the top of that high mount *Saint Pathrick* preach'd a sarmin;
He drove the frogs into the bogs, and banished all the varmin.
Tooralloo, tooralloo, what a glorious man our saint was!

No wonder that we Irish lads then are so blithe and frisky;
Saint Pathrick was the very man that taught us to drink whiskey.
Och! to be sure he had the knack, and understood distillin',
For his mother kept a shebeen shop, near the town of Enniskillen.
Tooralloo, tooralloo, what a glorious man our saint was!

Now we ask any man of common sense, whether there is any difference between the Irish papists' god, *Saint Pathrick*, and the old Grecian Bacchus? and whether there is really any moral superiority in the modern popish feast of Saint Pathrick over the ancient heathen Saturnalia?

ORIGIN OF POPISH ERRORS.—Papists often boast of the antiquity of their religion; but the following dates of the origin of their peculiar doctrines and superstitions will show them to be too modern for a Christian to receive them:—

	A. D.		A. D.
Holy water	120	Image worship	715
Penance	157	Canonization of saints . .	993
Monkery	328	Baptism of bells . . .	1000
Latin mass	349	Transubstantiation . . .	1000
Extreme unction . . .	558	Priestly celibacy . . .	1015
Purgatory	593	Indulgences	1190
Invocation of the Virgin		Dispensations	1200
Mary and of saints .	594	The inquisition	1204
Papal usurpation . . .	607	Auricular confession . .	1215
Kissing the pope's toe .	709	Elevation of the host . .	1222

VALUE OF A ROMAN PRIEST'S OATH.—A minister of the gospel in Canada has transmitted the following fact, which lately occurred in the parish where he resides: A Roman priest was taken in the very act of adultery with the wife of a member of his own congregation. In consequence of that discovery an uproar took place, and some of the people demanded that the priest should exonerate himself from the crime; which he did, by solemnly swearing during high mass, at the altar, that he never had any criminal connexion with that woman, though he was seen and detected in the very act. It must be remembered, that the oath which the priest then took was the most solemn example of swearing known among papal craftsmen! That Canadian ought to have, at least, the cardinal's red hat for his consistent fidelity to the pope!

ROMAN BAPTISM.—That notorious jesuit, *Father* Walsh, of Brooklyn, who wrought the astonishing miracle of *transubstantiating* Melchisedec's father and mother into two five-hundred-dollar notes, which he gave to Jesuit John, who *facetiously* calls himself †bishop of New York, has recently displayed that marvellous specimen of popish mummery and delicacy, the putting "the mark of the beast" on a child before it was born.

POPERY AT BROOKLYN.

"THAT popish *Father* Walsh, of whom you have already published the *true* account respecting his refusal to bury the corpse of *Shields*, who was drowned, has since given another specimen of his Jesuitical abominations. A young man, named Peter Roway, on Saturday, December 3, was choked while eating his dinner, and died upon the spot. As he was a papist, that crafty priest, who presented the jesuit prelate Dubois a five-hundred-dollar note for Melchisedek's father, and another five-hundred-dollar note for Melchisedek's mother, was called upon by his superstitious Roman friends, for some 'blessed earth,' and for permission to bury the corpse in the popish graveyard. Mr. Walsh positively refused to permit a grave to be dug, and declared he would stand at the gate of the burying-ground to keep the corpse out, if it was necessary. The friends of the deceased, then begged him to *sell them some 'blessed earth.'* But he refused, declaring that 'the deceased had not received the unction of the church, and that he was damned, and ought to be lost.'. This fact, I was told by one of the friends of the young man who died so suddenly. So much for *Father* Walsh's jesuitism and popery. What do you think of the Brooklyn Romish *father* and his tricks?"

In reply to this last question, we simply say, that we think that he is a very consistent jesuit, who carries on the papal craft in its genuine spirit and character. But we are convinced that the papists who can so long patiently tolerate such things, are really the people concerning whom the Apostle Peter spake. Father Walsh "makes merchandise of their souls," to make tools of them for his own ghostly ends here, and to destroy their immortal souls for ever, unless "they repent and come out of Babylon."—*Protestant Vindicator.*

MARTIN LUTHER'S ACCOUNT OF HIS BOOKS WRITTEN WHEN HE WAS A PAPIST.—"Before all things, I entreat you, for our Lord Jesus Christ's sake, to read my writings with cool consideration, and even with much pity. I wish you to know that when I began the affair of indulgences at the very first, I was a monk, and a most mad papist.—So intoxicated was I and drenched in papal dogmas, that I would have been most ready at all times to

murder or assist others in murdering any person who should have uttered a syllable against the duty of obedience to the pope. I was a complete Saul; and there are many such yet. There were, however, and are now, others, who appear to me to adhere to the pope on the principles of Epicurus, that is for the sake of indulging their appetites; when secretly they even deride him, and are as cold as ice if called upon to defend the papacy. I was never one of these; I was always a sincere believer; I was always earnest in the doctrines I professed; I went seriously to work, as one who had a horrible dread of the day of judgment, and who, from his inmost soul, was anxious for salvation. You will find, therefore, in my earlier writings, with how much humility, on many occasions, I gave up very considerable points to the pope, which I now detest as blasphemous and abominable in the highest degree. This *error* my slanderers call INCONSISTENCY: but you will have the kindness to make some allowance on account of the times and of my inexperience."

ROMAN PRIESTS.—The trial of the priest Delacollonges at Dijon, upon the most horrible charges of violating, murdering, and afterward cutting the body into pieces, which he stowed away in a trunk, of a young woman named Fanny Besson, has, after lasting four days, been brought to a close, and the prisoner declared guilty of *wilful murder*, but without *premeditation*—a strange verdict, and which it is stated, was received with murmuring by the audience. The sentence is, imprisonment in the hulks for life, with hard labor, and to stand in the pillory.

THE DIFFERENCE.—While conversing with an Italian catholic, a few days since, he informed me that while the laws of his country forbid the priests to marry, nearly every one of them had several *illegitimate children*. But as popery is the dominant RELIGION, the unfortunates are mostly allowed to live. Now the difference between popish priests in Italy and America is this: while the former allow their miserable offspring to live, the latter murder them by scores in nunneries, and other places of hidden wickedness.

PHILIP MELANCTHON.

MELANCTHON was born at Bretten in the year 1497. His erudition at a very early age had procured him great renown; so that when twenty-two years old, he was appointed by the elector of Saxony, professor of Greek at Wittemberg; and his conviction by the dispute at Leipsic of the truth of Luther's principles immediately transferred him into the ranks of the reformers. From that period his learning and influence and numerous writings powerfully contributed to the progress of the gospel. His reputation as collegiate professor attracted large multitudes of students, and his auditories frequently comprised 2,500 persons. In 1527, he was employed in the general visitation of the electorate of Saxony; and two years after he was appointed to compose the confession of Augsburg. In many points he was the exact contrast of Luther; for his mildness and dislike of controversy even with the Romanists would have jeoparded the cause, had not Luther's fortitude and watchfulness interposed, and excited him to those efforts which the peculiar emergency demanded. Such was his influence, that he was invited by Francis I. to visit France, that if possible the tempest of controversy between the Huguenots and the papists might be appeased; and Henry VIII. king of England also urged his removal to that island; but the elector of Saxony refused permission for him to depart from Wittemberg. At the various religious conferences which took place at Spires, Frankfort, Ratisbon, Reinspurg, and Worms, Melancthon was present, and obtained high honor for his learning and pacific temper.

As he approached the termination of his life, he was gradually weaned from earth by the separation from his associates. After the death of Luther; Justus Jonas, Micyllus, Menius, Bugenhagen, and also his wife successively departed to heaven; upon which he declared, that he should soon follow his Catharine to the general assembly and church of the first-born, and to the communion of the spirits of just men made perfect. Of Bugenhagen, the third in the

trio with Luther and Melancthon, a very interesting and remarkable fact is told, equally characteristic of Luther and himself. When Bugenhagen first began to read Luther's work entitled, "The *Babylonish Captivity*," he exclaimed—"The author of this book is the most pestilent heretic that ever infested the church of Christ:" but as he continued to peruse it more attentively, it produced so entire a change of sentiment, that he avowed, "the whole world is blind and this man alone sees the truth!"

One of Melancthon's last acts was the expression of his reasons for desiring to leave the world. As it is the dying testimony and experience of that renowned reformer it is worthy of remembrance. —If you die in Christ Jesus—"1. You will come to the light. 2. You will see God. 3. You will contemplate the Son of God. 4. You will understand those admirable mysteries which you could not comprehend in the present life. 5. You will know why we were created such beings as we are. 6. You will comprehend the union of the two natures in Christ." He added two reasons for not regretting a departure from the world. "1. You will sin no more. 2. You will no longer be exposed to the vexations of controversy, and the rage of theologians."

Melancthon delivered his final lecture on the twelfth day of April, 1560, from those words of the prophet Isaiah liii. 1. His bodily strength rapidly declined, but his mental faculties continued in all their vigor to the last breath of his mortal existence. Being asked by his son-in-law if he would have anything, he answered—"*Aliud nihil; nisi cœlum; nothing else; but heaven!*" and desired his friends "no more to disturb his delightful repose." Several scriptures were then read and prayer was offered; after which Vitus Winshemius asked Melancthon if he understood their devotional exercises; the reformer answered, "*Ia*," which terminated their intercourse. Twenty of his compatriots and brethren in the university and the ministry were present in the chamber; and the last evidence of life which they could discern was a slight motion of the countenance that was peculiar to himself when he was powerfully affected with "peace and joy in the Holy Ghost."

"In the midst of solemn vows and supplication," Melancthon gently breathed his farewell to earth on the evening of the nineteenth of April, 1560, aged 63. The earthly house of this tabernacle was dissolved; but no mental distractions, no foreboding

terrors of conscience accompanied the departure of Melancthon, when he passed away to enter that building of God, the "house not made with hands eternal in the heavens."

The mortal remains of Martin Luther and Philip Melancthon repose at the side of each other in the principal church of Wittemberg, awaiting "the resurrection of the just."

A SINGULAR POPISH SUPERSTITION IN MEXICO.

A gentleman now in our city, lately from Mexico, has told us the following anecdote; which shows the origin of a characteristic item of popish superstition in the dark land of Mexico:—

"At a certain season for several weeks it rains several hours of the day, and clears off toward evening or night. The Romish priests have succeeded in extinguishing reason, judgment, and common sense, among the Mexicans. Toward the close of this rainy season, a solemn procession is made from a certain chapel near Mexico, into the city of Mexico. This procession is headed by the chief magistrates, priests, bishop, and people, in a long and imposing line of carriages, mules, &c. In one splendid carriage is an image of the Virgin—some eighteen inches in length; dressed up in all the gorgeous finery of a queen. This queen of heaven, an ugly misshapen log of wood, as ugly as the loathsome idols of the Pacific isles, thus decked out in her paraphernalia, is drawn in her stately gilded coach by four horses! This idol of 18 inches, and of hugely ugly features, is solemnly drawn up to the cathedral, and there deposited for a brief time. This idol is paraded to its niche, by bishops, and by many plump, well-fed, sleek priests, and by soldiers, and by officers, and magistrates, with profound *gravity!* Then prayers are addressed to the idol, imploring this thing of 18 inches of timber and flaunting silks, to interpose with the Almighty, and order favorable weather to be granted to her humble, and devout votaries in the land of Mexico.

"It is understood that the priests, by their skill in watching the weather, and consulting some good barometers, are pretty happy in hitting upon the time when the weather usually clears off. And for the sake of the rich income allotted to the priests, *for the support* of this same 18-inch idol of timber, they devoutly give to this

same log, covered with silk and tinsels, all the ghostly credit of her intercession with God in bringing about good weather! Were it known that the priests only shrewdly fix on the exact time of intercession for the good weather, when it is just about to clear off, they would not procure any money.

"But in consideration of these weighty services of this Roman 'mother of God,' this 18-inch piece of timber, rendered, by her amazing act of condescension, in coming down into Mexico, and procuring good weather from heaven, the priests receive from the government no less than $6,000 at each half year's procession. For twice in the year does this mighty mistress of the Mexicans make a procession. And twice are her devout and *very disinterested* priests paid $6,000. This trick of the knavish priests of the Roman mother—these mountebank tricks, played off with this idol of 18 inches of timber, costs the government $12,000 annually. What a scientific and enlightened nation must these Mexicans be, under such amazingly pious and disinterested priests!!

"This procession, and this idol, the gentleman assured us, he saw with his own eyes. We can give references, if any one is disposed to question the fact, on account of the grossness of the imposture.

"The origin of this degrading imposture of priests and knaves, among the weak-minded and brutalized class of Mexicans, was thus told us by the same judicious and intelligent traveller.

"There is a singular plant, very common in Mexico, which grows with immense leaves, so much so that a full-grown leaf can with difficulty be carried by one person. In the centre of the plant is an upright and thick trunk. This trunk is cut off at a proper place, and the heart or sap thereof is scooped out; it being of a soft and spongy nature. This hollow place is soon filled with the rich juice of the plant. This is by fermentation, converted by the Mexicans into a delicious drink. These noble plants grow in great abundance, and are cultivated with care.

"An old man, remarkable for his devotion to popery, and subserviency to the priests, was, one day, while out among his plants, much alarmed at hearing a voice issuing from one of the trunks of the plants which he had hollowed out. The voice said distinctly—'Take me home! take me home!'

"He could do no less than obey the holy mandate. As he

took up the plant, the priestly tradition adds, a voice again fell on his astounded ears—'I am the virgin, the holy virgin, *who controls the weather!*'

"He took home this singular plant and its invisible inhabitant; and according to orders he carefully deposited it in the chest which stood in a corner of his cabin. Another plant, on another day, had also its responses; and that was also taken home; and also deposited. Tradition, of course, does not lay open the fraud of some concealed priest, or some ventriloquist. But we go on.

"He was now told by 'the Virgin' to go and call 'the priest;' for, in all popish lands, the priest is everything: he is the breath in the nostrils of all devoted superstitious pagans and Romanists: every trick and imposture ends in exalting the priest, and in fleecing a trodden-down people.

"Well, the priest when waited on, was perfectly astonished; he wondered at it, so did he, as if he really know nothing about it, at all. The invisible being in the plant even sent forth more words in his presence. It talked with amazing intelligence. This satisfied the *holy* man of course. He, and the old man forthwith examined the chest, for the first plant. And what was their holy and priestly amazement, when their delighted eyes saw, in place of the joints of the plants—an image, 18 inches—just 18 inches long; and as black, and sooty, and ugly, as an Egyptian mummy; or as even Satan himself! Still, it was 'the Virgin.' And, as she must have fallen from heaven, and could not possibly have been put in there by any priest in the old man's absence—her blackness and ugliness began to lose first impressions. She seemed a *black beauty!* And the priest—oh! of course, he knew nothing about the manner in which this image came into the old man's chest; not he. He was often about the cabin in the old man's absence. But of course he could not have put it there. It evidently came down from heaven: its blackness proved divine antiquity. Of olden times, a Diana and a Jove fell down from heaven among heathens. And why not *the Virgin* fall down from heaven among devout Mexicans and holy Roman priests! A chapel was reared on the spot, where she appeared and spoke to the old man: and there the horde of priests minister to her.

"This is the famous IDOL carried in solemn processions, *twice* in the year, from the chapel down into the city of Mexico, in order

to procure favorable weather; and what is more important surely, to put twelve thousand dollars annually into the priest's pockets, from an *intelligent, educated,* and *devout Roman catholic population!* How much more easy, genteel, and priestlike, is it to make two such rich harvests annually, than to go about the beggarly custom of cultivating the soil, like other honest men! To be serious—can any person name or conceive any impostures in the whole history of man, equal in their stupendous and brutalizing effects, to the disgusting and atrocious *impostures of popery, and its priesthood!!!* O most mysterious Providence! How long will thy forbearance permit such stupendous knavery to be enacted in thy world, upon thy own rational creatures! How long will the earth be allowed to groan under the great catholic imposture, which sets at defiance every command of God, and every attribute of the Almighty!"

TRAITS IN THE REFORMERS.

THOSE eminent servants of Christ excelled in various talents both in the pulpit and in private. Knox came down like a thunderstorm; Calvin resembled a whole day's set rain. Beza was a shower of the softest dew. Old Latimer, in a coarse frieze gown, trudged a-foot, his testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony, instructed the people in rustic style from a hollow tree; while the courtly Ridley, in satin and fur, taught the same principles in the cathedral of the metropolis. Cranmer, although a timorous man, ventured to give the most powerful and lascivious tyrant of his time a new-testament, with the label "whoremongers and adulterers God will judge;" while Knox, who said *there was nothing in the pleasant face of a lady to affray him,* assured the queen of Scots, that "if there were any spark of the spirit of God, yea, of honesty or wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes, evidences of impiety or insanity." These men were not all accomplished scholars: but they all gave proof enough that they were honest, hearty, and disinterested in the cause of religion; and to those, and not to literary qualifications, all were indebted for popularity in the pulpit, and public confidence out of it.

THE CONFESSIONAL.

A COVER FOR ALL CRIMES.

In proof that the awful secrecy of the priest's closet supersedes and extinguishes all *moral obligations*, as well as every duty due from the subject to the state, one important and conclusive case occurs to us as singularly marked, being connected with the destiny of Henry IV., king of France.

A popish fanatic, named Barriere, had consulted his priest in confession, and also afterward a Dominican monk called *Father Seraphim*, on the lawfulness of killing Henry IV., expressing his fixed determination to murder that monarch. The priest considered this resolution *most orthodox*, and kept the secret. But the monk did not so view the affair; and having in vain used every persuasion possible to induce the assassin to renounce his detestable design, the Dominican anticipated the crime, and sent intelligence to the king's ministers. The papist would-be regicide was taken and put to death. Henry having been erroneously informed, that Barriere, instead of having simply consulted the monk, also communicated his plan to him in confession, when the Dominican was afterward presented to him, said: "Did not Barriere reveal his wicked design to you in confession?" Not only should all the wretchedly-duped Roman catholics listen to the monk's reply, but all protestants should lay it to heart. Greatly agitated, the Dominican, Father Seraphim replied—"Sire, do not imagine it—*I would not have divulged it in that case for the world.* I know of what vast consequence is the seal of the sacrament of confession for the glory of God, the good of the church, and the safety of individuals. Barriere only proposed to me his intention of murdering your majesty, and only by way of asking my opinion." This exposure of popery must satisfy all persons as to French secrecy.

A GRAVE JEST.—*The Dublin* (Roman Catholic) *Review*, and the Philadelphia *R. C. Herald*, of March 15, use the facetious phrase, "*The exemplary catholic priesthood of Ireland!*" Verily this is carrying the grave jest too far. The Dublic Review, and the Herald, ought to have the bowels of mercy on their own countrymen of the Roman catholic priesthood!

PERSECUTIONS IN ENGLAND DURING HENRY IV.'S REIGN.

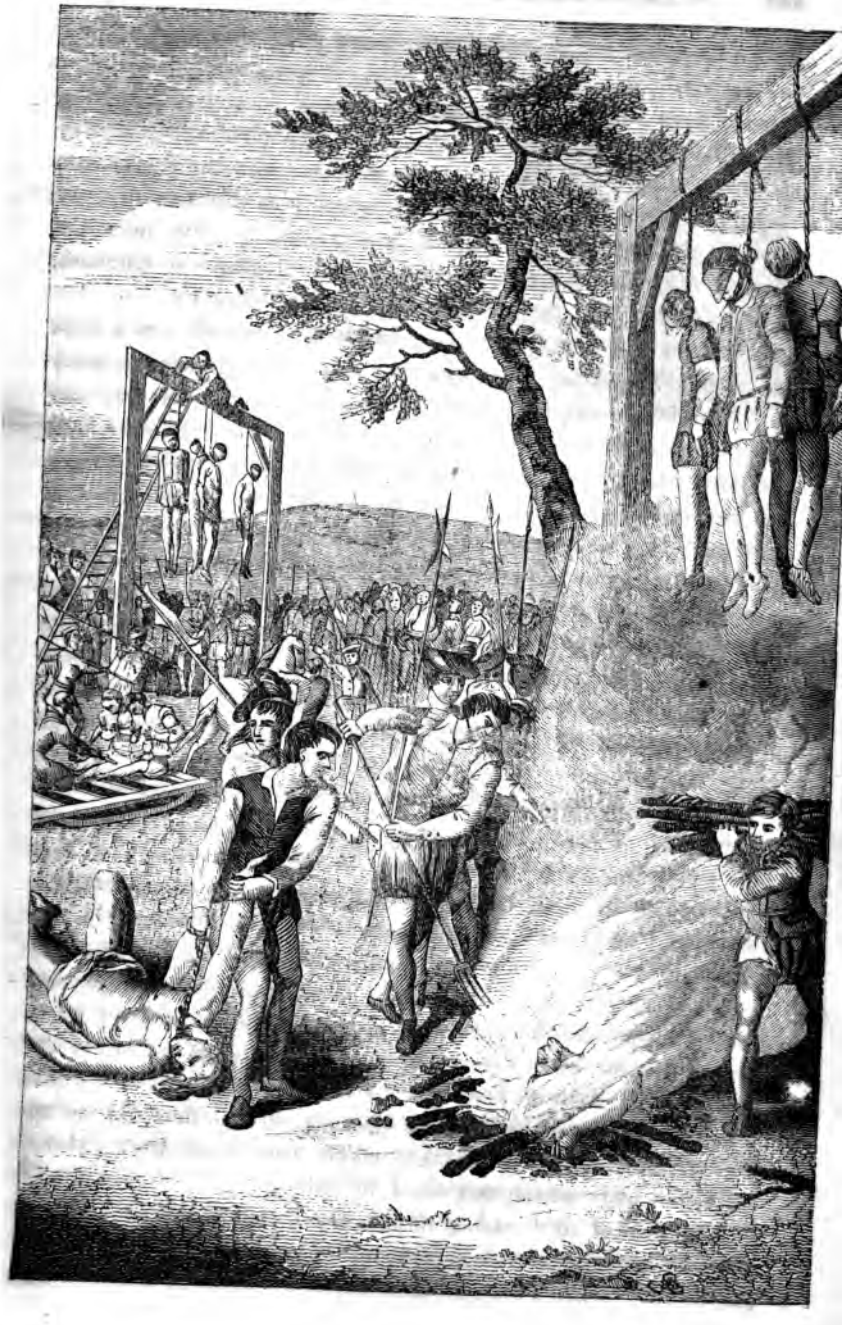
THAT we may not lead the reader into confusion, or perplex his memory, we shall simply record at this time the persecutions of the Lollards of England, under the reign of Henry IV.

Richard II., of England, was a weak prince, and governed by favorites, many of whom were foreigners. He had disgusted the ancient nobility, who, by the nature of the feudal law, were impatient of control. He had given to some of these foreigners the wardships of the young nobility, and this was sufficient in itself to create a vast number of enemies. A restless nobility, endowed with greater powers than is consistent with the state of a free government, entered into cabals among themselves, and invited over from France, Henry, son of John of Gaunt, and made him an offer of the crown, upon condition he would redress those grievances they complained of. Richard was then in Ireland, but landing soon afterward, in Wales, he was taken prisoner and brought up to London.

A parliament met at Westminster, in which Richard signed a formal revocation of all pretensions to the crown; and Henry, duke of Lancaster, was crowned under the title of Henry IV. This happened in 1399, and the captive king was sent prisoner to the castle of Pomfret, in Yorkshire—that he was murdered in that castle can not be doubted, but the time is uncertain. The generality of our historians make him a prisoner above two years; but this is in our opinion improbable, for as Charles I. said: "There are but few steps between the prisons and the graves of princes."

Richard had always been much favored by the nobility of Yorkshire, and of the other northern counties, so that they did not approve of the revolution that had taken place, especially as Henry was of a sour, morose, and cruel disposition.

The crown sat tottering on his head, and many conspiracies were formed against his government. Some pretended that Richard was still alive, although nothing can be more certain than that



he had been murdered some time before, and undoubtedly soon after his imprisonment.

The followers of Wickliffe, then called Lollards, were become extremely numerous, and the clergy were vexed to see them increase. Whatever power or influence they might have to molest them in an underhand manner, they had no authority by law to put them to death. However, the clergy embraced the favorable opportunity, and prevailed upon the king to suffer a bill to be brought into parliament, by which all Lollards who remained obstinate, should be delivered over to the civil power and burnt as heretics. This act was the first in this island for the burning of people for their religious sentiments; it passed in the year 1401, and was soon after put into execution.

The first person who suffered in consequence of this cruel act was William Santree or Sawtree (for he is called by both names), formerly parish priest of the church of St. Margaret, in the parish of Lynn, in Norfolk, but afterward of St. Osyth, in London. It appears from Dr. Fuller's church history, that he had formerly abjured those articles (for which he suffered death) before the bishop of Norwich. Therefore he was adjudged to be degraded and deprived, which was done in the following manner:—

First, from the order of priest, by taking from him the paten, chalice, and plucking the chasule from his back;

Secondly, deacon, by taking from him the New Testament, and the stole;

Thirdly, subdeacon, by taking from him the alb and maniple;

Fourthly, acolyte, by taking from him the candlestick and taper;

Fifthly, exorcist, by taking from him the book of constitutions;

Sixthly, sexton, by taking from him the key of the church-door and surplice.

To all these indignities the pious man submitted with patience, and sealed his testimony with his blood, at a stake erected for that purpose in Smithfield, where he was burnt to death with circumstances of cruelty, to the no small pleasure of corrupted clergy.

Soon after the bloody statute already mentioned had passed, Thomas Arundal, archbishop of Canterbury, convened a general assembly of the clergy in the church of St. Paul, in London, to consult of matters relating to the church, and more equally how to suppress the Lollards, who followed the doctrines of Wickliffe;

and their opinions and books of Wickliffe were, by this synod, said to contain heresy. The persons who made any use of them were denominated heretics, or Lollards, a term we have already explained. The bishops and dignified clergy looked upon the doctrines and practices of the Lollards as destructive of church power, and therefore they found themselves under the necessity of doing all they could to suppress them.

In order thereto there were twelve priests chosen out of the university of Oxford, who were to make diligent search after, and apprehend all such heretics as they could lay hold of.

It is impossible, in a proper manner, to form any just idea of the corrupt state of the clergy at this time. There were three popes together, which occasioned the calling the council of Constance, to consider of these abuses. Happy would it have been, had this council confined themselves to those duties that became their characters, but this was not to take place. It would have been meritorious in them to have deposed all the three popes, and appointed a new one: but what laughing-stocks would they then have made themselves to the people!

About this time thirty-six persons, denominated Lollards, suffered death in St. Giles's, for no other reason than professing their attachment to the doctrines of Wickliffe. They were hung on gibbets, and fagots being placed under them, as soon as they were suspended, fire was set to them, so that they were burnt while hanging.

MARRIAGE.—In reading a Roman paper our attention has been drawn to an extract in Latin from the acts of the council of Trent, avowedly published to frighten papists in reference to their marriages. For this *adulterous* bull proclaims "*all marriages not celebrated by a Romish priest invalid*, and that *the parties are perfectly free!*" This popish canon is declared to be of "the utmost consequence to the officiating priests, and important to the families of emigrants!" That the authenticity and obligation of this *beastly* document may not be disputed, it is attested by Peter Kenny, superior of the Jesuits, in the United States of America. As many persons according to custom will deny the truth of this statement, we refer them to the Charleston Catholic Miscellany, in which this extraordinary canon is dated July 22, 1831.

INCREASE OF POPERY.

EMIGRATION of papists, and the frequent allusions made to it in the secular papers, appear to have excited a vague and undefined anxiety in the minds of the reflecting and religious portion of the community; and unfortunately, these allusions, being themselves vague and unsatisfactory, could lead to no other and practical result. A sufficient amount of facts has not been brought forward—suspicions and rumors have been substituted for them—consequently many, who on the discovery of real danger would be prepared to unite in strenuous efforts to avert it, refrain from all exertions, believing the time of peril still far distant. It is to such persons we desire to speak, with a view of calmly and temperately stating the true position and prospects of that great semi-political power, which in former ages enthralled all the nations of Europe.

Our object is to present proof, that popery is in the possession of immense strength, and is marching forward with rapid strides to supremacy in this country, and thus to arouse all true protestants, and all the friends of our republican institutions, to united and vigorous efforts in the cause which involves the continuance of our civil and religious liberties. To facts, and to facts alone, we appeal for a confirmation of our statements.

It is only about 56 years since the first papal see was created by the pope in these United States. There is now 1 archbishop; 30 bishops; 21 sees; 1,000 priests; 750 churches and cathedrals; 437 missionary stations; 63 female seminaries; 21 theological seminaries; 25 colleges and literary institutions; 36 female convents.

It is now estimated that there are in the United States 2,500,000 papists under the government of the pope of Rome, all of whom are sworn enemies to this republic, and that the annual increase is about 150,000.

An Irish paper lately says: "We never recollect to have seen such preparations as are making among us to emigrate to America." A correspondent in Germany says, that "hundreds of thou-

sands of German papists are preparing to come to the United States. So great is the desire among the Belgian population to emigrate to America, that a Belgian paper says: "The authorities are determined to ship all her poorest class here." Belgium is a papal country.

The Roman catholic church has built or consecrated over thirty new churches in the United States within the year. The number of missionaries received from abroad during the same period is estimated at one hundred and twelve.

Let it be remembered that it is chiefly to the western states that this mighty stream of emigration tends. It is there the battle must be fought, which is to decide whether this land is to be occupied for Christ, or whether it is to become the stronghold of popery. One third of our whole population is already in the western states. Fifty years ago a man might have taken his stand on the banks of the Ohio, at Pittsburg, and drawn a line north to Lake Erie, and southward along the Allegany and Cumberland mountains to the gulf of Mexico, and the whole white population west of that line would have been less than a quarter of a million. Here we have an increase of twenty-four fold in fifty years.

Archdiocese of Baltimore, Md.—Churches, 59; chapels, 12; churches building, 1; other stations, 20; clergymen on the mission, 44; clergymen otherwise employed, 37; ecclesiastical seminaries, 5; clerical students, 56; literary institutions for young men, 4; convents, 5; female academies, 5; charitable institutions, 27; religious institutions, 12; catholic population, 90,000.

Diocese of Philadelphia, Pa.—Churches, 61; chapels, 6; clergymen on the mission, 47; clergymen otherwise employed, 3; ecclesiastical seminary, 1; clerical students, 30; literary institutions for boys, 4; literary institutions for girls, 6; charitable institutions, 4; catholic population, 70,000.

Diocese of Pittsburg, Pa.—Churches, 41; clergymen, 23; clerical students, 8; academy for boys, 1; schools for young ladies, 2; charitable institutions, 4; catholic population, 30,000.

Diocese of New York.—Churches, 110; chapels, 10; other stations, 65; clergymen on the mission, 96; clergymen otherwise employed, 6; ecclesiastical seminary, 1; clerical students, 20; college for young men, 1; literary institutions for young ladies, 3; institutions under sisters of charity, 11; asylums for orphans,

6; orphans supported and educated, 420; catholic population, over 200,000.

Diocese of Detroit, Mich.—Churches, 12; chapels, 15; churches being built, 10; other stations, 16; clergymen on the mission, 14; catholic schools, 16; charitable societies and convents, 11; catholic population, 40,000.

Diocese of Cincinnati, Ohio.—Churches, 70; churches building, several; other stations, about 50; clergymen on the mission, 56; clergymen otherwise employed, 10; ecclesiastical seminary, 1; clerical students, 19; college for young men, 1; convents, 5; academies for young ladies, 2; charitable institutions, 5; religious associations, 12; catholic population, 65,000.

Diocese of Hartford, Ct.—Churches, 10; clergymen, 7.

Diocese of Vincennes, Ind.—Churches and chapels, 50; clergymen in the ministry, 33; clergymen otherwise employed, 6; theological seminary, 1; ecclesiastical students, including four in Europe, 19; convents, 3; literary institutions for young men, 2; female academies, 5; schools under direction of brothers, 3; catholic population, about 25,000.

Diocese of Chicago, Ill.—Churches, about 38; churches building, about 8; stations, numerous; clergymen on mission, 21; clergymen otherwise employed, 2; ecclesiastical seminary, 1; college, 1; convent, 1; catholic population, over 50,000.

Diocese of Milwaukie, Wisconsin.—Churches and chapels, 18; churches building, 6; clergymen, 9; academy, 1; schools, 4; catholic population, 20,000.

Diocese of Dubuque, Iowa.—Churches, 13; stations, 8; Indian mission, 1; clergymen, 13; religious academies, 3; catholic population, 5,800.

Diocese of New Orleans, La.—Churches, 46; private stations, 26; clergymen on missions, 40; otherwise employed, 11; ecclesiastical seminary, 1; ecclesiastical students, 10; college for young men, 1; free school, 1; charitable institutions, 6; benevolent associations, 4; convents, 4; catholic population, 160,000.

Diocese of Natchez, Miss.—Churches, 5; clergymen, 6; stations, 16; churches building, 4; catholic population, ——.

Diocese of Nashville, Tenn.—Churches, 3; chapels, 3; stations, 30; clergymen, 8; ecclesiastical seminary, 1; clerical students, 3; academy for young men, 1; academy for young ladies, 1;

school for colored people, 1; circulating libraries, 2; catholic population, ——.

Diocese of Louisville, Ky.—Churches, 40; chapels, 10; other stations, about 75; clergymen on missions, 31; clergymen in various institutions, 23; ecclesiastical institutions, 3; colleges for young men, 3; convents, 4; female academies, 11; charitable institutions, 4; catholic population, 30,000.

Diocese of Richmond, Virginia.—Number of clergymen, 11; churches building, 3; churches built, 10; ecclesiastical seminary, 1; clerical students, 10; college for young men, 1; school for young ladies, 1; charitable institutions, 2; catholic population, ——.

Diocese of Mobile, Ala.—Churches, 12; stations, 30; clergymen, 12; ecclesiastical seminary, 1; clerical students, 7; college for young men, 1; female academies, 4; charitable institutions, 7; catholic population, 11,000.

Diocese of Boston, Mass.—Churches, 32; churches building, 8; other stations, about 15; clergymen on the mission, 31; clergymen otherwise employed, 3; catholic college for young men, 1; orphan asylum, 1; schools, numerous; catholic population, 65,000.

Diocese of Charleston, S. C.—Churches dedicated, 15; churches not dedicated, 5; churches building, 2; churches about to be erected, 3; stations, about 50; clergymen on the mission, 19; clergymen otherwise engaged, 2; clerical students, 4; convents, 2; female academies, 2; charitable institutions, 6; catholic population, over 10,000.

Diocese of Little Rock, Ark.—Churches, 2; stations, 6; clergymen, 2; convents, 2; female academies, 2; catholic population, ——.

Diocese of St. Louis, Mo.—Churches, 33; churches building, 4; other stations, about 25; clergymen on the mission, 31; clergymen otherwise employed, 29; ecclesiastical seminaries, 3; Indian mission, 1; colleges for young men, 2; academy for boys, 1; convents, 8; academies for young ladies, 8; schools, 7; charitable institutions, 6; catholic population, about 100,000.

Comparative statistics of the catholic church in the United States.

	1835.	1840.	1846.
Dioceses	13	16	26
			1 Ap. Vicar.
Bishops	14	17	30
Churches	272	454	750
Priests	327	482	1,000
Ecclesiastical seminaries	12	16	21
Colleges	9	11	25
Population	500,000	———	2,500,000

In Canada, on the north, popery is the established religion of one province, and is liberally supported by the other. They number 10 bishops, 133 priests, and 500,000 papists. In Texas equal activity is displayed. In South America and Mexico, they have 44 bishops, 5,000 priests, and 23,000,000 papists. Total for the new world, 80 bishops, 6,000 priests, 26,541,000 papists. The whole number in the world: Archbishops, 147; bishops, 584; vicars apostolical, 71; prefects, 9; apostolicals, 3; priests and jesuits, 400,000; monks, 600,000; and 156,000,000 of papists. From 1800 to 1842, 40 new sees have been created.

In every part of the world popery is pursuing its triumphant course. The same elements which are at work in other countries, giving popery such victories, are at work in the new world. The priests are equally diligent. The secular press is, to a very great extent, in the hands of the papists. Men high in office in our land are disposed to assist them. Modern liberalism, infidelity, ultra high church doctrines, the principles of expediency, all these things conspire to aid the march of popery. Every nerve is now strained to its utmost tension, and every plan that human or Satanic craft can devise, is carried into execution, to promote the great design of popery.

ROMAN PRIESTS AND PAPISTS.—An Irish pauper, named Fitzgerald, died a short time since in the Danvers almshouse, in which he had lived and been supported at the public expense for the last twenty years. Upon his person was found, after his decease, a letter directed to him, and signed, "John, bishop of Boston." The letter acknowledged the possession of $103, belonging to

Fitzgerald; stated that the writer sent the odd $3, and that $100 had been placed in the savings' bank, whence Fitzgerald might procure it by calling on the Rev. Mr. Taylor, or Rev. Mr. Byrne, Roman priests. The overseers of the Danvers almshouse, thinking they had a claim upon this money, having supported Fitzgerald so long, applied at the savings' bank, but found it had been withdrawn by Mr. Byrne. They then applied to him; and they state that he at first denied all knowledge of it, but afterward accounted for it. On further inspection of the pauper's papers, there was every reason to believe that at the time he first became an inmate of the almhouse at Danvers, he was worth $1,400. What had become of his money—how it had been invested—could not be ascertained.

ROBBERY OF LETTERS BY ROMAN PRIESTS IN THE JESUIT COLLEGES!—All letters sent from St. —— college, and also all those received at it, are opened by the priests, and their contents inspected. The following fact will illustrate the character of the popish inquisition, as it already operates in the Jesuit institutions in America: Miss T. either now has, or recently had, a nephew in that college who had been *perverted* to Romanism. All letters addressed by her to her nephew on the subject of his change of principles, and others containing family matters of a delicate and private nature, were withheld from him. Miss T. wrote to the Jesuits, requesting them to send back those letters. That request has not been complied with; and although she went to the college, she was equally unsuccessful, as those popish priests declared that the letters had been mislaid. There is letter-stealing of the most atrocious degree! and yet the Jesuits, in their seminaries, in all parts of the United States, perpetrate that most heinous crime, with equal impunity as certain postmasters notoriously rob the mail!

NAPOLEON LIBERATING A NUN.—The following is copied from the "Napoleon Anecdotes." It gives another proof of the real character of nunneries; and a nun's sensible opinion of them:—

"While the French were besieging Mantua, a convent which lay exposed to the cannon of the garrison, was evacuated by the nuns, and immediately occupied by the besiegers; who hearing

groans issue from beneath the building, humanely followed the sound, and discovered in a damp and gloomy dungeon, a female seated in a crazy chair, and loaded with fetters, but whose countenance, though deeply furrowed by misery, looked youthful. On seeing the soldiers, she earnestly petitioned for life and liberty, telling them, that she had been *four* years confined in that cruel manner, merely for attempting to elope with a young man, who had long been master of her heart. The soldiers instantly struck off her fetters; upon which she besought them to lead her into the open air. They represented to her, that on quitting the shelter of the convent, she would be exposed to a shower of cannon-balls. 'Ah!' replied the nun, 'THAT IS NOTHING TO REMAINING HERE.'"

ROME'S THEORY OF LYING.

THE CONFESSIONAL A COVER FOR CRIMINALS.

RECENTLY a man, by the name of Brian Leery, a devoted member of the Romish church, was executed in Ireland, for attempting to murder Sir Francis Hopkins. This man protested his innocence in the most positive manner, even on the scaffold. His case enlisted the strongest sympathies of the Romish church, and a petition signed by the priests was presented to the lord lieutenant on his behalf. But the evidence of his guilt was so clear and convincing, that his lordship, in concurrence with the judge who tried the case, refused to interpose to prevent his execution. The powerful yet unavailing efforts made to save the unhappy man served to strengthen the presumption of his guilt. There seems not to have been a shadow of doubt of his guilt.

On supposition Leery was guilty, his conduct in the awful circumstances in which he was placed, strange as it may appear, may be accounted for on the principles of Romanism which justifies the criminal in denying his guilt as he did. Roman theology teaches the lawfulness of such conduct in extreme cases. St. Liguori (vol. i.) says, "To swear with equivocation, when there is a just cause and equivocation itself is lawful, *is no evil.*" He defines a "just cause" to be "any honest end in order to preserve a spiritual or temporal good." He gives various examples to illustrate the

principle. "It is asked whether the accused, legitimately interrogated, can deny a crime even with an oath, if the confession of the crime would be attended with great disadvantage." In reply, Liguori gives a host of authors who answer in the affirmative, such as Cardinal de Seego, Tamborin, Sanches, Viva, Sporer Cardenas, Sessius, Sa, Tillucius, &c., &c. These and many others teach that "an accused person, in danger of death, exile, the galleys, loss of property, &c., can deny the crime even with an oath, by *understanding* that he did not commit it, so that he is bound to confess it." If he has sacramentally confessed his crime, his crime is taken away. He comes forth from the confession an innocent man, and can lift up his hand to heaven and protest his innocence. Thus Rome has set her seal and sanction to lying and perjury. This principle Liguori and Elbel teach should be suggested to confessors and penitents. Such are the morals of Rome in the nineteenth century. A more devilish and demoralizing system can not be conceived. What law will it not evade! What obligations will it not trample under foot! There can be no safety for human life, no security for property, none for the most sacred ties where popery is allowed to exert its withering influence.

ANECDOTES OF POPERY.

We have lately met with two or three incidents concerning Romanism, which may amuse our readers:—

1. A Roman catholic girl, waiting upon a company, among whom were the daughters of a protestant minister, inquired with astonishment—"Are those Mr. ——'s daughters? I heard the priest say, that they were all deformed."

2. A papist girl was observed by the lady to whom she was a helper, frequently and fervently praying to the Virgin Mary. The lady asked her, "Do you know who the Virgin Mary is?" The girl replied, "O yes, madam; she is the Holy Ghost."

3. Near Penobscot, a lady, who was desirous to teach the children of the Indians there, was solicited by one of them, a Roman catholic, to establish her school on his premises. The popish priest interdicted and threatened that if the teacher would not remove, the schoolhouse should be burnt down. The priest would

not listen for a moment to the pleadings of the Indian. He therefore went to several of his brother lumber-men, and told them that he could not think of parting with the school. He did not want his children brought up in ignorance. Those men took several more with them, went to the Jesuit, and demanded of him—"Did you say that you would have the schoolhouse burnt down?" The priest trembled; and recalled all his threats, and promised that no harm should be done to the Indians or the school. The Indians then assured the Jesuit priest as they left him—"If any injury is done to that school, *your church shall go for it!*"

4. An intemperate man was highly offended at a preacher, who, in a lecture, narrated the fact, that a papal priest had absolved a man for two dollars from his oath, that he would not drink any more ardent spirits. He left the meeting in great dudgeon. We have remarked, that all the drinking part of the community are in love with the mother of harlots, because she approves and gives the intoxicating cup.

POPISH JUGGLING.

A POOR widow, being assured by her massman that her husband was in hell, was so agonized that she was willing to sacrifice everything for his deliverance. Her whole property, however, was two cows, by the milk of which she endeavored to support herself and two young boys. Miserable with the delusive stories that the priest continually told her respecting her husband, she finally consented to give the massman one of the cows, as the price of his ransom from his misery. As the two boys were driving the best cow to the priest's house, he thus encouraged them: "Well done! you are good boys—drive cheerily—for your father's soul is out of hell."—"Do you hear that, Jim?" said the elder boy to his brother; "the priest says father is safe out of hell—run along and head the cow, and let us drive back again; for father was so cunning that, if he is got out, the devil will never be able to catch him again." The boys instantly drove the cow back, and the knavish priest for once outwitted himself.

PROCESSION WITH PALMS.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

In the services of the last week of Lent, as celebrated at Rome, the pope is peculiarly conspicuous. The principal function takes place on Palm Sunday, in the papal chapel, commonly called the Sistine, and consists of the mass. It differs from the service of any other Sunday, in the blessing and distributing palm or olive branches, as a commemoration of Christ's entrance into Jerusalem. A procession is then formed about the Sala Regia, in which these branches are borne, a cardinal priest, according to Picart, chanting the mass.

The procession begins with the lowest in clerical rank, who move off two by two, rising gradually till bishops, archbishops, and cardinals, appear, and at the close of all—for in the Romish church the most distinguished always brings up the rear—the pope meets the view, borne in his chair of state, on men's shoulders, with a crimson canopy over his head.

"The procession," says an eye-witness, "issued forth into the Sala Borgia (the hall behind the Sistine chapel), and marched round it, forming nearly a circle, for by the time the pope had got out, the leaders of the procession had nearly got back again; but they found the gates of the chapel closed against them, and an admittance being demanded, a voice was heard from within, in deep recitation, seemingly inquiring into their business, or claims for entrance there. This was answered by the choristers from the procession, in the hall, and after a chanted parley of a few minutes, the gates were again opened, and the pope, cardinals, and priests, returned to their seats. Then the passion was chanted, and then a most tiresome long service commenced, in which the usual genuflexions, and tinkling of little bells, and dressings, and undressings, and walking up and coming down the steps of the altar, and bustling about, went on, and which terminated at last in the cardinals embracing and kissing each other, which is, I am told, 'the kiss of peace.' The palms are artificial, plaited of straw, or the leaves of dried reeds, so as to resemble the real branches of the palm-tree, when their leaves are plaited, which are used in this manner for this ceremony in Roman catholic colonies in tropical climates.

PROCESSION WITH PALMS.

These artificial palms, however, are topped with some of the real leaves of the palm-tree, brought from the shores of the gulf of Genoa." Need it be asked whether St. Peter or St. Paul were ever thus carried in pomp and childish show?

On Thursday a singular ceremony takes place, an account of which shall be given on the same authority: "It is instituted in commemoration of our Savior's washing the feet of the apostles; but here there were thirteen instead of twelve. The odd one is the representative of the angel that once came to the table of twelve that St. Gregory was serving; and though it is not asserted that the said angel had his feet washed, or indeed did anything but eat, yet as the pope can hardly do less for him than the rest, he shares in the ablution as well as the repast."

A WAFER, THE PAPIST'S GOD.

THE SACRIFICE OF CHRIST SUPERSEDED BY THE MASS.

PAPISTS call a wafer Jesus Christ, and teach that it is an offering for sin. This fact shows plainly that they are either grossly ignorant of the gospel plan of salvation, or wickedly bent upon its subversion. The errors of Romanism are so revolting to reason, and so diametrically opposed to the sublime and simple doctrines of Christianity, that we can hardly think those who embrace them ever think soberly on the subject. I take some flour and water, and make a paste with it. I suppose a Roman catholic himself to supply me with it; he has sown the wheat—he has reaped it—he has made the flour and he has made the paste; he can certify, on oath, that it grew last harvest in such a field, and that it is now composed of simple flour and water. The priest pronounces a few words over it. Will any papist now take the same thing that he swore a minute ago to be a compound of wheat flour and water, and in the presence of the Being that endowed him with reason and senses, apply the word of his creed to that substance? Is that thing which he just now called flour and water the Only Son of God? Is that thing which he can swear grew in a corner of his own field actually born of the Virgin Mary? Did that thing, nearly 1800 years ago, walk about in Judea? perform miracles? Is that the

thing that spoke all the words he reads in the New Testament, if he ever does read them? Was that thing transfigured on the mount? Is that thing He whose voice silenced the winds and waves? Did that thing stand in Pilate's judgment-hall? Was that thing crowned with thorns, scourged, buffeted, crucified? Is that thing He whose garments they parted among them? Is that thing the mighty God at whose crucifixion the sun was darkened, the earth quaked, the rocks rent? Is that thing He who was sealed up in the tomb, who burst the bars of death and rose triumphant from the grave? Finally, is that He who ascended into heaven and sitteth on the right hand of God, whence he shall come to judge the quick and the dead? And is that thing the Creator of the heavens and the earth? You who are papists believe now that this is the identical thing that has done all this, and five minutes ago you would have taken your solemn oath that it grew in your field last harvest. To what a state must your minds be reduced, thus to trifle with your reason and contradict your senses! If the priest should pronounce some words over a bar of iron, and then tell you it was gold, would you allow yourselves to be thus deceived? No, indeed! The trick would not succeed. Why, then, will you believe him when against the evidence of your senses he would make you believe that by muttering a few words he had converted flour and water into the whole body, blood, soul and divinity of the Son of God!

The priest elevates the wafer before the people, exclaiming "Behold the Lamb of God!" They then humbly "bow down" to it, and afterward receive it into their stomachs as truly, really, and substantially, the body and blood, the soul and divinity of Jesus Christ. The idea of eating the body and blood of Christ is indeed horrible! but that of eating the soul and divinity of the Son of God is in the highest degree impious.

POPERY.—The question whether the systematic efforts now made by the friends of despotism in Europe, to transfer Jesuitism from Europe to America shall succeed, is one of the very first importance to every lover of civil or religious liberty. Let us not deceive ourselves. It is impossible for popery and liberty to exist together. Its very foundations are laid in ignorance, and the whole superstructure is built up by the same means. The transition from

the doctrines of passive obedience in matters of religious faith to that of passive obedience to the civil powers that be, is short and inevitable. The greater includes the less. If we are not allowed to inquire or to doubt, but must implicitly receive every dogma which another shall see fit to affirm concerning the other world, why should we refuse credence to his assertions respecting this? If the mind be first enslaved, it will cost but little effort to bind the body also.

THE LEARNED PRIESTS.

We have repeatedly observed how defective the Roman priests of Ireland, and in the United States, are, in education and taste. They are, with a few honorable exceptions, extremely vulgar, illiterate, profane, and intemperate.

The author of "the confessions of a French catholic priest," gives a statement respecting a letter from a Roman catholic priest of the United States to the "Leopoldine Institution;" which he saw and read. It did not contain one single line free from errors in grammar and spelling.

The following we give as another specimen of a priest's speech to an Irish mob, near the Irish college where *Peter Den's* theology is the text-book for *purity and good manners!*

The priest rose up, surrounded by the priests and students, and addressed the polished subjects of the pope.

He commenced by saying: "Boys, the names I call your enemies, do you call every friend of theirs you meet in the street. Girls and women, when you meet the Bruenites, spit on them! spit in their faces!! particularly if they are catholic conservatives!!! Write traitor on their doors with chalk! and tell your friends at home to do the same. You who are wives of the catholic electors, if your husbands do not vote for their religion, bless yourselves and then swear on your prayer-books to separate from your husbands, if they do not obey your commands. You who are their daughters, I tell you if your fathers vote against you, spit in their faces!! and call them the names I taught the boys to call them! I will send you two reformers for your country—honest Vigors, and Aston Yeates of London—who, with Mr. Hume, sent me nine thou-

sand pounds to defray my expenses in Dublin. Did you hear of the Longford election? Well, I will tell you about Mrs. Prunty, whose husband was taken away by that lickspittle swaddling fellow, Lefroy. She followed him to the hustings, dragged her husband off the table, and made him vote for White, and the people, *and by so doing saved his soul from damnation!!!*—[Cheers.]—Will you, women and girls, do the same? Mark every house where the owner opposes you. Don't you recollect 1798! when the bloody yeomanry hid under the beds, and when the army entered the streets, they ran from their hiding-places, and butchered the people? I tell you, if the tories get into power, they will do the same."

THE DECEITFULNESS OF POPERY ILLUSTRATED.

For months past a person residing in the town of Armagh, contrived to do an extensive business with the Agricultural bank, but finding that the firm proposed coming down on him for the amount of some bills he got cashed, he and his wife adopted a novel plan for settling his affairs. They gave out that he had a most malignant fever, and in three days after he expired. A coffin was procured, and filled, not with the remains of poor John, but with mother earth, and word being sent to the priest that he would be interred at twelve o'clock, his reverence attended, and having to all appearance buried poor John, collected seven pounds of offerings—the disconsolate widow, having a little property left belonging to her greatly-regretted husband, actually administered, and from the pitiful story she made, the gentlemen concerned in executing the administration, not only gave their services gratis, but also raised some money for her, as poor John was a general favorite. A gentleman belonging to Armagh happened to be in Liverpool about three weeks after, and to his great surprise and terror observed poor John a short distance before him. Having summoned up sufficient courage he went up to him; John at first denied he was the person, but on finding the gentleman would not be further imposed on, he confessed all, and promised to pay as soon as able. When the gentleman came home he went to the widow and asked if he had returned from Liverpool, on which she got very angry, asserting that her poor husband had died of two days' illness. The gentleman persevering in his asser-

tion, the widow said if he was seen it must have beep his ghost. However, to settle the dispute, the grave was opened, when it was discovered that the coffin was only filled with clay. His creditors, we understand, purpose to give him a clear receipt for his cleverness, and he threatens to prosecute the priest unless he gives up the offerings, his soul or body not being benefited by him.

MASSES FOR THE SOULS OF THE DEAD.—In the life of the great Frederick of Prussia, the following anecdote is related:—

"'The king, passing a few days at Cleves after the seven years' war, had a state of the province laid before him, and was surprised to find a considerable sum paid annually to the Cordeliers out of the receipts of the forests. 'Why all this sum to these monks?' says the king to the president.—'Sire,' replied he, 'it is a legacy of the last dukes, for masses to the repose of their souls.'—'Is this contribution never to cease? Where is the convent? I would speak with the guardian.'—'Sire, it is behind the park.'—'I will go there at three o'clock—let the monks be told of it.'

"At the appointed time the king repairs to the convent. The monks came to receive him in procession, and as soon as he appeared, struck up the canticle of Saint Ambrose. The king says to the guardian, on approaching him, 'Are you the superior of the convent?'—'Yes, sire.'—'You receive, gentlemen, a large sum every year out of the revenue of the forests; what is the reason of that?'—'Sire, it is a legacy of the last dukes of Cleves, and we are obliged to say so many dead masses for them, to get their souls out of purgatory.'—'My good cousins! they stay a long time in purgatory—could not you tell me whether they will soon come out of it?'—'Not *precisely*, sire, but the moment they *do* escape, I shall not fail to send an express to Potsdam, to inform your majesty.' The king burst into a fit of laughter; and turning to the president, said, 'There is nothing to be made out of this man; he has certainly studied among the Jesuits.'"

PICTURES OF PURGATORY.—*From Moore's View of Society and Manners in Italy.*—"On the external walls of some convents, immediately above the box into which you are directed to put your money, views of purgatory are painted in the most flaming colors,

where people are seen all in the agonies of burning, raising their indignant eyes to those unmindful relations and acquaintances, who, rather than part with a little money, allow them to remain in those abodes of torment. One can hardly conceive how any mortal can pass such a picture without emptying his purse into the box, if, by so doing, he believed he could redeem, I will not say a human creature, but even a poor incorrigible dog, or vicious horse, from such a dreadful situation."

MIRACLES.—The old impostures of liquifying the blood of St. Januarius, milking the colt, &c., &c., are not without predecent from Scripture, quite as authoritative as the example of the tormented rich man's prayer to Abraham is for prayers to saints. The tricks of the priests of Tamuz, mentioned in Ezekiel viii. 14, "There sat women weeping for Tamuz"—included that of filling the eyes with lead, which lead being melted by the flame of the fire under it, the image itself seemed to weep.

OBSCURITY OF THE SCRIPTURES.—The Romish priests ask, "If the Scriptures be so plain, why do protestants explain them? Why do you preach?"

Here they bring forward the leading tenet of popery, namely, *the Scriptures are so obscure that no man can explain or understand them, but the pope and his priests.*

We beg to ask these priests this question.—"Do you, or do you not, believe that the Scriptures were given by the inspiration of the Holy Ghost?" If you do *not*, you are *deists!* If you do, then you admit that the Holy One speaks to us in them. If he does, then you will admit that HE means to be understood. And yet they have the boldness to charge the Holy Spirit with intentional obscurity and darkness, so that his own subjects can not understand him! "Why do we preach them?" Why, to train up God's people by instruction, by prayer, and praise; and to make the authoritative offer of the gospel to sinners; and administer the sacraments to the faithful. May we not retort on them? Why do Romish priests preach, since they have a living, speaking, infallible rule, the pope? Will Dr. Hughes answer this?

THE MYSTERY OF JESUITISM.

A JESUITICAL creed, gathered out of the works of Johannes Baptista Posa, a Spanish Jesuit, by Franciscus Roales, Doctor at Salamanca, and Chaplain to his Catholic Majesty of Spain. It is to be found in Latin, in the appendix to the Relations of De Vargis, p. 333, printed in 1641, digested into twelve articles :—

I.

I believe in two Gods, whereof one is Son, Father and Mother, metaphorically, according to an eternal generation; the other metaphorically, Mother and Father according to a temporal generation; and what is consequent thereto, that the common term, Mother-Father, may be equally attributed to God and the B. Virgin, as if they were both Hermaphrodites.

II.

I believe in Jesus Christ, the only metaphorical Son of both, according to an eternal and temporal generation.

III.

I believe Jesus Christ as Man, was conceived and born of the Virgin Mary, metaphorically, as of Father and Mother, by a paternal and maternal virtue.

IV.

I believe that he suffered, and was dead, not truly and really, because it was impossible he should die.

V.

I believe he was buried, though not truly and really dead.

VI.

I believe his Soul descended into Hell, metaphorically, whereas it was never separated from the Body.

VII.

I believe that he rose from the dead, by a metaphor suitable to that whereby I believe him dead.

VIII.

I believe he ascended into Heaven, that he sitteth at the right hand of God the Father, and that he will come to judge some alive, and some already dead.

IX.

I believe in the Holy Ghost, who spake by the prophets, though those were sometimes mistaken and deceived.

X.

I believe the church to be, as to the better part of it, holy; and the communion of saints.

XI.

I believe the remission of sins, effected by a sudden collation of the Holy Ghost upon the wicked.

XII.

I believe the resurrection of the body, as to the better part of it, and Life everlasting, not without some fear of the contrary.

A SPECIMEN OF ROMAN CATHOLIC LITERATURE.

AN OLD DESCRIPTION OF AN OLD PLACE.

In the "Universal Description of the Theatre of Heaven and Earth," written by "Joseph Rosacio, Cosmographer, and Doctor in Philosophy and Physic, printed at Venice, 1620," chapter ii., is the following curious account of the exact dimensions of hell, purgatory, limbus patrum, and Abraham's bosom :—

"The sphere of Hell, or, to speak more properly, the circumference of Hell, is the lowest part of the earth, and the bigness of it is about 7,375 miles; the breadth of it, that is to say, the diameter, is the third part of the circumference or little less; and so are all spherical bodies. It is distant from us 3,758 miles and a quarter. Above the sphere of Hell is that of Purgatory, 15,750 miles in circuit, and distant from us 2,505 miles and a half. Above the sphere of Purgatory is that of Limbus Patrum, which is 23,625 miles, and distant from us 1,252 miles. Above this is Abraham's Bosom, much about the same length and distance as the other.

"Some object against this, that we have placed Hell lowermost, and have made it less than the Earth, or any of the other places, whereas we ought to have made it larger, in regard of the vast number of people that have been crowding thither for these many thousands of years, and never return, and will be daily crowding thither till the world's end. To which we answer, that when the centre of the universe shall be removed out of the way, after the day of judgment, and the earth and that infinite heap of mountains and seas shall be confined to nothing, there will be space enough: besides that, the damned in chains and fetters must not expect to have so much liberty as the saints in heaven, who are unconfined."

PERSECUTIONS OF THE WALDENSES IN PIEDMONT.

WHEN the Waldenses, to avoid the severe persecutions to which they were continually subjected in France, went and settled in the fertile valleys of Piedmont, they increased exceedingly, and flourished very much for a considerable time. Though they were harmless in their behavior, inoffensive in their conversation, and paid tithes to the Romish clergy, yet the latter could not be contented, but wished to give them some disturbance: they accordingly complained to the archbishop of Turin, that the Waldenses of the valleys of Piedmont were heretics, for these reasons:—

1. That they did not believe in the doctrines of the church of Rome;

2. That they made no offerings for prayers for the dead;

3. That they did not go to mass;

4. That they did not confess and receive absolution;

5. That they did not believe in purgatory, or pay money to get the souls of their friends out of it.

Upon these charges the archbishop ordered a persecution to be commenced, and thousands fell martyrs to the superstitious rage of the priests and monks.

At Turin, one of the reformed had his bowels torn out, and put into a basin before his face, where they remained, in his view, till he expired. At Revel, Catelin Girard being at the stake, desired the executioner to give him up a stone, which he refused, thinking that he meant to throw it at somebody; but Girard assuring him that he had no such design, the executioner complied; when Girard, looking earnestly at the stone, said: "When it is in the power of a man to eat and digest this solid stone, the religion for which I am about to suffer shall have an end, and not before." He then threw the stone on the ground, and submitted cheerfully to the flames. A great many more of the reformed were oppressed, or put to death by various means, till the patience of the Walden-

ses being tired out, they flew to arms in their own defence, and formed themselves into regular bodies.

Exasperated at this, the archbishop of Turin procured a number of troops, and sent against them; but in most of the skirmishes and engagements the Waldenses were successful, which partly arose from their being better acquainted with the passes of the valleys of Piedmont than their adversaries, and partly from the desperation with which they fought; for they knew, if they were taken, they should not be considered as prisoners-of-war, but should be tortured to death as heretics.

At length Philip, the seventh duke of Savoy, and supreme lord of Piedmont, determined to interpose his authority, and stop these bloody wars, which so greatly disturbed his dominions. He was not willing to disoblige the pope, or affront the archbishop of Turin; nevertheless, he sent them both messages, importing that he could not any longer tamely see his dominions overrun with troops, who were directed by priests, instead of officers, and commanded by prelates in the place of generals; nor would he suffer his country to be depopulated, while he himself had not been even consulted upon the occasion.

The priests, finding the resolution of the duke, did all they could to prejudice his mind against the Waldenses; but the duke told them, that though he was unacquainted with the religious tenets of these people, yet he had always found them quiet, faithful, and obedient, and therefore he was determined they should be no longer persecuted.

The Waldenses now enjoyed peace many years, until the death of Philip, the seventh duke of Savoy. The successor of Duke Philip was a very bigoted papist, who sent a body of troops to compel the Waldenses to change their religion, and theatened to flay them alive if they did not. However, meeting with resistance from the Waldenses, and finding it impracticable to execute his threats with his small force, he desisted for a period, and persecution gradually ceased.

After the Waldenses had enjoyed a few years' tranquillity, they were again disturbed by the following means: the pope's nuncio coming to Turin to the duke of Savoy upon business, told that prince, he was astonished he had not yet either rooted out the Waldenses from the valleys of Piedmont entirely, or compelled

them to enter into the bosom of the church of Rome. That he could not help looking upon such conduct with a suspicious eye, and that he really thought him a favorer of those heretics, and should report the affair accordingly to his holiness the pope.

Stung by this reflection, and unwilling to be misrepresented to the pope, the duke determined to act with the greatest severity, in order to show his zeal, and to make amends for former neglect by future cruelty. He, accordingly, issued express orders for all the Waldenses to attend mass regularly, on pain of death. This they absolutely refused to do, on which he entered the Piedmontese valleys, with a formidable body of troops, and began a most furious persecution, in which great numbers were hanged, drowned, ripped open, burnt, stabbed, racked to death, tied to trees and pierced with prongs, thrown from precipices, crucified with their heads downward, worried by dogs, &c.

Those who fled had their goods plundered, and their houses burnt to the ground: they were particularly cruel when they caught a minister or a schoolmaster, whom they put to such exquisite tortures as are almost incredible to conceive.

The most cruel persecutors, upon this occasion, that attended the duke, were three in number, viz.: 1. Thomas Incomel, an apostate; for he was brought up in the reformed persuasion, but renounced his faith, embraced the errors of popery, and turned monk. He was a great libertine, given to unnatural crimes, and sordidly solicitous for the plunder of the Waldenses. 2. Corbis, a man of a very ferocious and cruel nature, whose business was to examine the prisoners. 3. The provost of justice, who was very anxious for the execution of the Waldenses, as every execution put money into his pocket.

These three persons were unmerciful to the last degree, and wherever they came, the blood of the innocent was sure to flow. Exclusive of the cruelties exercised by the duke, these three persons, and the army, in their different marches, many local barbarities were committed. At Pignerol, a town in the valleys, was a monastery, the monks of which, finding they might injure the reformed with impunity, began to plunder the houses, and pull down the churches of the Waldenses. Not meeting with any opposition, they next seized upon the persons of those unhappy people, mur-

dering the men, confining the women, and putting the children to Roman catholic nurses.

The Roman catholic inhabitants of the valley of St. Martin, likewise, did all they could to vex and torment the neighboring Waldenses : they destroyed their churches, burnt their houses, seized their properties, stole their cattle, converted their lands to their own use, committed their ministers to the flames, and drove the Waldenses to the woods, where they had nothing to subsist on but wild fruits, roots, the bark of trees, &c.

A SPECIMEN OF MONKERY.

God can never approve of vows, which, either in man or woman, are nothing else than a deliberate determination, sanctioned by an oath, to oppose his all-wise administration.

To regard such infatuated self-devotion as a meritorious claim for the enjoyment of future blessedness, is one of those awful delusions which could only have been devised by him who was a deceiver from the beginning. All the advantages of these institutions might be obtained without the existence of such a bond of servitude ; and the temporal good of which nuns and monks can be productive, can never be any reparation, or even an apology, for the permanent mischief with which that ungodly system is connected.

If Adam had been the first monk, and Eve the first nun, as the old friars boast, whence did we obtain a pope ?

A lady, whose sister is a nun, informed me, that most persons are grossly deceived respecting the enjoyments and habits of nuns in a social view. All their austerity they wrap up in their cloaks and hoods, and their sanctified visages they metamorphose into smiling, roguish features, when they retire from the profane gaze of the public. Alone, or when a jolly, voluptuous priest is with them, they are creatures of *play*, as well as work ; for cards they know how to shuffle, and they make comical bets upon the games ; and they are besides complete adepts at all kinds of fun and dissipation. The name of the lady who informed me of her sister's frolicksome tricks is ——.

ANECDOTE.

THE priests at Malta and Goza, when they do preach, which is seldom, are apt to close their discourse with a story. It pleases the people, and gets them hearers. Mr. S. gave me the following, as really told:—

A priest at the close of his sermon, which was perhaps in praise of a saint, told the following story in favor of the people buying and wearing those little images of the Virgin Mary, which are stamped on cloth and always to be had at the principal churches: "A young man," he said, "had sold himself to the devil. After some time the devil came for him, his time being out. The devil took him to a place where there was a deep, dark hole, and told him to throw himself in. The man refused to do so. The devil was about to take hold of him and throw him in, but happening to look into his bosom, he saw that the young man had in his bosom one of those little images of the virgin. The devil started back; confessed that he had no power over the man; that the man was under the protection of the Virgin Mary, and that he dared not touch him."

What an argument that was, for buying and trusting in those images! You will see very few of the lower classes of the Maltese without one of these images about their necks.

IS IT SAFE TO LET POPERY ALONE?—If Wickliffe, Tindall, &c., had let popery alone, we would at this day and in this country have been as miserable, poor, and debased, as Italy, Ireland, and South America, are. Jesuits are so dangerous, that even Roman catholics could not let them alone, but banished them; and finally the detestation of them became so strong, that the pope suppressed the order in 1773; but so soon as the nations began to forget their intrigues and assassinations, he restored them. And these are the men who already command respect in high places! Let us, brethren, sigh for the dishonor done to God, and the ruin brought on those who are taken in the snare of the Jesuits. Let us act like those who loved not their lives to the death, and whose labors have, by the blessing of God, procured our freedom. God give us wisdom to value and preserve it. Amen.

EXPENSE OF THE ROMAN CATHOLIC RELIGION.—The inquisition cost Spain alone *two millions of lives*. St. Bartholomew's massacre cost France *one hundred thousand* of her best citizens. To deprive protestants of the right of free religious worship, guarantied to them by the treaty of Augsburg, cost Germany *thirty years' war*, and the blood of many thousands. To sustain the Roman religion, *millions* of the Waldenses and Albigenses were butchered by the minions of the pope. To effect the Irish rebellion and secure the supremacy of the papacy, cost Ireland and England the lives of many thousands of peaceful and virtuous citizens. To establish the Roman catholic religion in South America, Mexico, and Cuba, cost those countries *fifteen millions of lives*. Authentic history has estimated "that papal Rome has shed the blood of *sixty-eight millions of the human race*, in order to establish her unfounded claims to religious dominion."—"And upon her forehead is a name written, mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the *blood* of saints, and with the blood of the martyrs of Jesus." Rev. xvii. 5, 6.

CELIBACY.—In the only places in the New Testament where celibacy is recommended (Matt. xix. 12, and 1 Cor. vii. 32), the reason is of this substantial and intelligent kind, namely: That in the case of *individuals*, placed in peculiar circumstances, a single life would be advantageous, inasmuch as it would give them better opportunity of serving the Lord without distraction. Precisely the same advice might sometimes, with propriety, be given to a soldier, or a statesman: a high motive justifies a sacrifice of personal happiness. Nowhere in the discourses of our Lord, or in the writings of the apostles, is there to be discovered a trace of the monkish motive of celibacy, namely, *the supposed sanctity of their state.*—*Rel. Herald.*

AN IMPORTANT FACT.—It is an important fact, that nothing is more common than for zealous Roman catholics to swear very profanely—to take the name of God in vain on all occasions; while no respectable protestant is ever known to do such a thing. We

know that a man would be excommunicated from the presbyterian church, who should be known to indulge in such a practice; and we doubt not the same is true of most other protestant denominations. How is it to be accounted for, that *heretics* have purer morals than the children of the *true* church? We had thought that *pure morals* were the necessary result of a *pure faith*. But if popery be true, we must abandon that idea. Yes, and we must give up the principle laid down by the Savior: "By their fruits ye shall know them."

A system of religion which does not produce, in those who sincerely embrace it, pure morals, is not worth a farthing. "A good tree bringeth forth good fruit."

RESPECTABLE PRIEST.—The priest requires annually a bushel of wheat from every married pair: and be it further observed, the relative piety of the different parishioners is determined by the amount of the plums and good things stuffed into these paschal offerings. He said that many of the clergy led dissolute lives—a natural consequence of their celibacy, a system favorable perhaps to the papal see, but decidedly injurious to general morals. By one of the church regulations, no priest is allowed to keep in his house as a domestic any woman under a certain age; but I heard of an ingenious ecclesiastic, who cheated his conscience by retaining under his roof two beautiful women whose united years did not fall below the age prescribed for one; so that the sum total were correct, he thought it mattered little how the amount were divided.—*Portugal and Gallicia.*

POPISH MORALITY.—The Rev. Mr. Wolff gives the following account of a Romish priest in Vienna:—

"A certain Rev. Mr. Matter, prior of the order of crossbearers, at Vienna, was a popular preacher there, and when at Vienna, I frequently went to hear him. He seemed to me always more of a coxcomb than a preacher or a monk. In his sermon there was much cant on the beauty of nature, the goodness of God toward the birds in the air, their melodious songs, &c. All the ladies fond of theatres and balls went to hear him. Among others, a

beautiful actress became his penitent, whose confession he heard a few years ago. The Rev. Mr. Matter made his escape with her the very day he was nominated *dean* of a cathedral in Austria. He afterward repented of his step, but the emperor rejected him."

THE SAFE WAY.—The following extract is from Sir Humphrey Lynde's celebrated book, the "Via Tuta," or the "Safe Way," "leading all Christians by the testimonies and confessions of our best learned adversaries to the true, ancient, and catholic faith now professed in the church of England." Printed in London (4th edition) in 1630, and reprinted there in 1819. We quote it as a fair and irresistible specimen of the argument *ad hominem* :—

"That is the safest way, to persist in that church where *both sides agree*. But you heretics admit that men may be saved in the Roman church. So say we; but we deny that any man can be saved in the protestant church. Now, then, that is the safer way, wherein *both sides* agree."

This is a specimen of the retort unanswerable of the Romish Jesuits.

LET CONVENTS BE OPEN.—Why should the priests conceal crimes made known to them in confession? This is a tremendous, unconstitutional power, by which they have overturned many governments and disorganized many commonwealths. It is more dangerous than swords in the hands of ten thousand madmen. The safety of the country demands that it should be taken away. Look at it! The priest has power to forgive and conceal all sins, murder not excepted. Does not this exalt him above the law of God and the laws of the nations? Let convents be opened.

A CONVERT FROM POPERY.—"When a gentleman told me the Virgin Mary had not power to forgive sins, I thought the Lord ought to strike him dead for blasphemy. But for ever blessed be the name of the Lord, my children have the privilege of hearing the gospel and reading the Bible. May they treasure it up in their hearts, and bring forth fruit to the glory of God."

POPISH ERRORS FOUNDED IN VULGAR IGNORANCE.—It is well known that Roman priests are generally illiterate. They are bred up to read and talk their monkish Latin. But this is all. If this be questioned, let any man of letters make the experiment. We are fully aware that they are, generally, as Jesuits, trained up, to be boon companions with the gay, licentious, gambling, and fox-hunting race of men. They can drink with the drunken, and swear with the profane. But let our scholars, our editors, our literary men, seek the company of the Roman priests, and test them in any way they may think fit, and it will be seen whether, in fact, they be learned and accomplished literary men.

It is a curious literary fact, that the famous Galileo was condemned by the pope and his *clique* of literary cardinals, for the sin of venturing to teach that the earth moves round the sun; and that the sun is the centre of the solar system. This sentence of condemnation is actually yet unrepealed; it was repeated, and enforced on "the faithful," down until the year 1703. Since that time, no formal notice has been taken of it. But the damnatory sentence, is yet unrepealed to this day, by the court of Rome.

It is, also, a curious fact, that one of their most prominent and supreme absurdities—the doctrine of the mass, is founded upon a misapplied dogma of the old exploded philosophy of Aristotle. It will be remembered that the priests try gravely to teach men that the wafer of the mass, though still seeming to be a wafer, is, nevertheless, really Christ's body and blood, soul and divinity. Now, this most absurd of all possible absurdities, is based on the very absurd doctrine of Aristotle, that "there may be taste, where nothing is to be tasted; there may be color, without anything to be represented; there may be tangibility, without anything to be touched; roundness, without anything that is round," &c.

Who, after this, will bepraise "learned priests," and exalt their schools of the dark ages, above our own distinguished ladies' boarding-schools, and our colleges?

PAPAL DEISM.—The Catholic Advocate says, "Local circumstances, not any premeditated design, gave birth to those divine books, which compose the New Testament." It was purely *accidental*, then, that the church has the New Testament at all. This was indeed a glorious accident. *Local circumstances* gave birth to

them. There was no "premeditated design." How do you know, gentlemen? Do you mean to say, that *God* had no such design; or that the *apostles* had none? We assert, that God had such a design, because his spirit directed the writing of them; and it is of no importance whether the apostles had or not. They had no "premeditated design" of preaching the gospel to the Gentiles. They found fault with Peter for preaching to Cornelius. Acts x. Does it follow, that "*local circumstances*" took the gospel to them? Bad logic, gentlemen.

PRAYER FOR THE DEAD.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

Among the miserable sophistries with which popery abounds, is the doctrine of purgatory, which I now proceed to notice. The tenet is sometimes set forth in the following manner. "After the fall of man from original righteousness, he could not enter into the presence of God till the sacrifice of Christ was consummated. Many died, however, who were good men, and whose spirits would rise to a state of happiness; thousands of the wicked died also, whose spirits would sink into misery: these transactions would take place, too, while multitudes were still living; and therefore it follows, that God was living in heaven, many were living on earth, the wicked were suffering in hell, and the righteous were at the same time, in a fourth place. If, then, there was a fourth place, a middle state between heaven and hell, prior to the coming of Christ, what proof is there that it is destroyed? There is none. To this, then, the church of Rome gives the name of purgatory."

It would be difficult to conceive a more wretched mode of arguing than this; all is obviously mere assumption, and begging the question, instead of proving the assertion; and yet a state thus totally imaginary, is frequently and prominently presented to the view. Innumerable little crosses and little chapels, for instance, line the way from Chamonix, in Switzerland, to the rich and broad vale of St. Martin, bordered by lofty mountains and forests of pine. Over them are placards respecting indulgences for saying credos, avemarias, and paternosters. Some of these stations were erected avowedly for the benefit of souls in purgatory; and are inscribed

PRAYING FOR THE DEAD.

with appeals to the sympathy of the passing traveller, on behalf of those who are supposed to be its wretched inmates.

In France, the stranger may unexpectedly arrive, as I have done, at a cemetery of very interesting appearance. It calls up the declaration, that, "in the garden was a sepulchre." Such abodes of the dead contain many handsome tombs, and are planted with evergreens and flowers. On some of the railings, placed about them, chaplets of flowers are suspended; some withering, and others fresh, as if recently brought thither by one of the bereaved. But even here superstition is strikingly apparent. The graves of the French are usually surmounted with crosses of wood and iron, sometimes eight or ten feet high, and the clusters of them strike at once on the view as the cemetery is approached. Upon almost all of them the inscription may be observed, "*Priez pour le repos de son ame*"—Pray for the repose of his (or her) soul. Nor is it uncommon for persons to be observed kneeling on or near the grave of one of the departed, in obedience to this charge, and with the view—vain, indeed—of hastening the escape of the spirit to the regions of the blessed.

A MULE TURNED ROMAN CATHOLIC.

THE "Protestant Confederate," a weekly publication of Dublin, in No. 3, of Vol. I., has a very neat and ingenious engraving of a mule worshipping the Romish god of the mass. The engraving illustrates one of those legendary lies by which the ignorant people of the Romish community are cheated out of their salvation by a mercenary priesthood. It represents the fable of St. Anthony convincing a heretic of his infidelity by causing a mule to pay adoration to a wafer-god. Cardinal Bellarmine, a Jesuit, one of the most approved writers in favor of popery, gives the story with all sobriety in his treatise on the Eucharist:—

"St. Anthony," says he, "was disputing concerning the truth of the Lord's body in the Eucharist, with a certain heretic in the parts of Thoulouse (*the Albigenses, and many more being infected with error* upon this matter). The heretic required of Saint Anthony this sign, knowing him to be endued with the gift of miracles; says the heretic, 'I have a mule (*jumentum*) to which I will give

no meat these three days; after the three days' end, come thou with the sacrament; and I will come with my mule, and will pour out provender before it; if the mule leave his provender and come and venerate the sacrament, I will believe." These conditions were accepted, and after three days, St. Anthony, being accompanied with a multitude of the faithful, and holding the venerable sacrament in his hand, spake thus to the mule: 'In the virtue and name of thy Creator, whom I, though unworthy, truly hold in my hand, I require and command thee, O animal, that thou immediately approach humbly, after thy manner, and show reverence to him; that so by this, heretical pravity may understand that every creature is to be subject to his Creator, whom the priestly dignity daily handles at the altar!' Upon the saying of which words, the mule, forgetting his provender that lay before him, and his hunger, went toward the saint, and bowing his head, and bending his knees, adored the Lord as well as he could, and confuted the heretic!"

O rare St. Anthony, no wonder the fishes lifted their heads out of the sea to listen to thy preachings, and that on one occasion a large congregation should bare their backs, and set to whipping each other for their sins. As the mules still are found bowing down to their breaden Creator, the marvel is that no charitable hands are found to lash them for their folly.

CONVENTS.—What can be more evident than that Romanism is utterly at variance with our institutions, and inimical to our liberties? What mean these convents that are springing up in our land? Why this profound secrecy attempted against the American people?—Establishments, too, that are known to be under the obsequious control of a foreign despot, the pope. Will the American people allow this? These convents are covered in darkness; if there is nothing wrong in them, why not throw them open to the light? Romanism professes to be most religious—is it consistent with religion to go and hide away from the light?—No, they hate the light "because *their deeds are evil!*" Romanism professes to be most *mild, hospitable, benevolent, chaste,* and *open!* Why then fear the light? why skulk away in the dark? Is there not an evident deception about this? It requires no great penetration to perceive this, at least that their works directly contradict their

words; and when will Christians, when will the *American* people rouse from their dangerous sleep? When will they see and feel the truth that these Romanists are plotting their ruin, and the ruin of their children, and of their country? And doubtless if they are successful, God will not permit it without reason. Though the Romanists will not be freed from the sin, yet he may use them as he did the frogs and lice among the Egyptians, inflict punishment where it is deserved. The best way then for protestants to avoid the threatened evil is for them to repent of their sins, to rouse from their spiritual slumbers, and having implored forgiveness for the past, to live better for the future.

THE UNIQUE NATURE OF POPISH IDOLATRY.

It was a remark of Cicero that it never was heard of, that "a people made a god of that which they did eat." He is attempting in this observation, to refute the idea of the ancient Egyptians making a god of their beasts, and, as some said, even of their onions, their favorite vegetable! But the famous Cicero, though he lived in very depraved times of pagan Rome, did not live in the worst times of Rome; we mean of Rome popish. The religion of *pagan* Rome is as much outdone, in point of morality, and decency, by the pope's religion, as the lives of the popes, described by Baronius and Bzovius, throw into the shade the morals and lives of the most pagan of all the pagan Roman emperors.

The ancient Egyptians are supposed, by some, to have worshipped leeks and onions! Cicero, who was anxious to defend human nature, denies, and endeavors to refute this. "Who ever heard of a people making a god of that which they eat?" But, he lived not to see the Roman pope's refinement on Egyptian and eastern paganism.

The Roman priests do actually *create their Creator*, if we must be compelled to believe themselves. Out of a wafer they create their creator: then having done this they eat him up! Yes, then do actually eat up their new-made god!!

This is not all: previous to their eating him up, in the holy sacrament, they bow down, as every one may see they do, as often as they say and sing mass. And they offer up a prayer to the

new-made wafer-god. Nay, will our readers believe it—they have converted THE SACRAMENT into a new god, to whom they utter prayers, and make their solemn vows. We shall quote a specimen of these prayers to *St. Sacrament.* We quote them from "the manual of godly prayers;" and the "Practique pour adorer le tres saint Sacrament de l'Autel." Paris edition of 1669; and M'Gavin's Glasgow Protestant, letter 60. Here are the prayers. "Bread-corn of the elect, have mercy on us. Wine, budding from virgins, have mercy on us. Fat bread, and the delight of kings, have mercy on us. Super-substantial bread, have mercy on us. Word made flesh, dwelling IN us (that is, *in* them, after they have swallowed the wafer, which they say is transubstantiated into the real Christ), have mercy on us. Sacrifice of *all others most holy, holy*, have mercy on us. Medicine of immortality, have mercy on us. Bread by the word's omnipotence made flesh, have mercy on us. Dreadful and life-giving sacrament, have mercy on us. Unbloody sacrifice of the mass, have mercy on us. Reflection of holy souls, have mercy on us. Pledge of future glory, have mercy on us."

Now, we ask our readers, soberly before the Judge of all men—to revolve in mind, the superstitious religions of all the ancients—such as the Egyptians, the Greeks, Scythians, Druids, Goths, Vandals, Romans, Scuits, Saxons, and Carthaginians; and let him select, if he can, any one single superstition, or idolatry, of the most pagan of all pagans, that can for one moment be compared with this!

If so, then let him admit, as a conclusion, legitimately and logically drawn from historical and most certain premises, that *popery is paganism perpetuated.* And like all other ancient superstitions and corruptions, it always grows inveterately worse and worse by age. Its very antiquity indicates its incurable and perpetual corruption.

POPERY IN CHINA.—In the annual report of our missionaries in China just made, it is stated that there are three hundred thousand catholic converts scattered through the empire; most of them, however, are merely nominal, being only descendants of those who embraced this faith long ago. It has rapidly extended since the beginning of the present century. There are eight priests for every one protestant missionary.

A LONG PERVERTED TEXT.—We beg leave to charge publicly on the Roman catholic church, the crime of having long perverted a text of St. Peter. We allude to his words in the second epistle, chap. i. 20, 21: "No PROPHECY of the Scriptures is of any *private* interpretation," &c. St. Peter here speaks of PROPHECY, and of that ALONE. But the Roman catholic sect, has all along committed the inexcusable error of making the apostle say—"No SCRIPTURE is of any private interpretation." We call on Dr. Varela, Dr. Power, and Bishop Hughes, as honest men, to put a speedy end to this scandalous imposition upon Roman catholic laymen. If you do not—then let your laymen judge of their priests' honor and honesty!

GAMBLING.—We have received it from *unquestionable* authority that a certain *priest* in the metropolis of the south, who was passionately fond of gambling, and much given to *free-betting*, would sometimes, during a "*run of bad-luck*," fail in the means of prosecuting his favorite amusement. And in such emergencies, he would inform those who were giving him "standing wages," to pray the souls of their departed friends out of *purgatory*, that he would offer up no more petitions for them until they increased their contributions; that if they loved their money more than the souls of their friends, they might burn in purgatorial flames. The gambler's pockets were soon filled to overflowing, again to be drained in dissipation.

ONE of Captain Ogilvie's men, who was taken by the Indians, and sold to the governor of Fort Frontenac, says that, "when we invested the place, the priests, or some of their people, set the *Lady Mary's* image on a table standing, and a number of people were praying earnestly to her, to deliver and save them and the garrison from us, heretics; but in the height of their devotion, a bomb fell near the place, burst and broke into the windows and without any regard to the image, drove it in pieces off the table. This struck them with such terror, they all looked up and cried, '*Mon Dieu! Mon Dieu!*' All was lost. The Virgin Mary was gone, the heretics would take their place."

PERSECUTIONS AND SUFFERINGS OF WILLIAM FETTY.

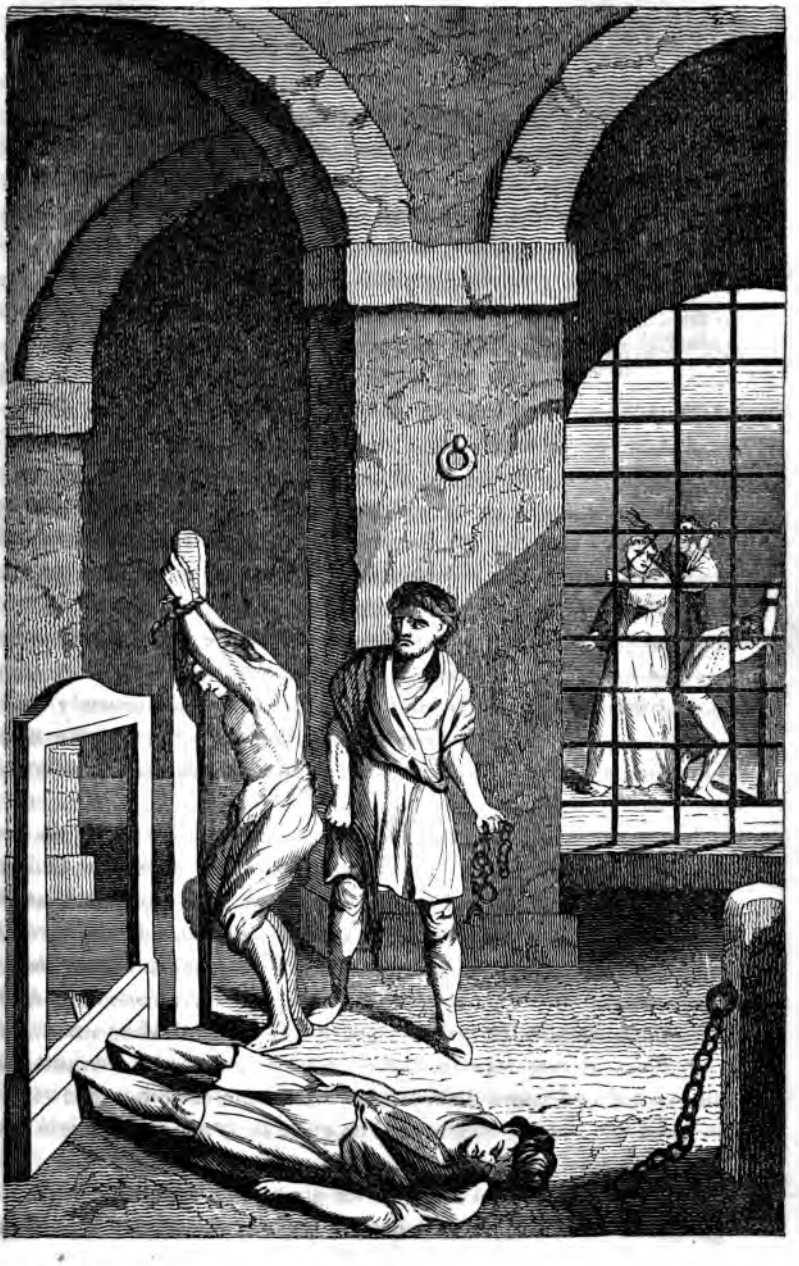
IF dying innocently in the cause of Christ and his religion, constitutes the character of a martyr, no one can be more entitled to a place in the catalogue than this youth, who was unmercifully scourged to death, at the instigation of the relentless and cruel Bonner.

Among those who were persecuted and imprisoned for the profession of Christ's gospel, and yet delivered by the providence of God, was John Fetty, the father of the lad under consideration. He had been accused, by his own wife, to the minister of the parish in which he lived, of absenting himself from church, the sacrament of the altar, confession, and other ceremonies, for neglect of which he was apprehended by one of the officers employed for that purpose.

Immediately after his apprehension his wife grew delirious, in consequence of which, though they were regardless of him, pity toward that ungrateful woman wrought upon them so sensibly, that, for the sake of the preservation and support of her and her children, they discharged him, with a compulsion that he should continue in his own house.

Notwithstanding the ingratitude of his wife, he provided for her in such a manner, that within the space of three weeks she had, in some measure, recovered her senses. But such was the disposition of this wicked woman, that, notwithstanding this instance of his conjugal affection, she laid a second information against him; upon which he was apprehended, and carried before Sir John Mordaunt, one of the queen's commissioners, by whom, after examination, he was sent to Lollard's tower, where he was put into the stocks, and had a dish of water set by him with a stone in it, to point out to him, that it was the chief sustenance he might expect to receive.

After he had been in prison for the space of fifteen days (the greatest part of which time he was kept in the stocks, sometimes



by one leg, and sometimes the other), William Fetty, one of his sons, aged twelve years, came to the bishop's palace, in order to obtain permission to see him.

When he arrived there, one of the bishop's chaplains asked him his business; the boy replied, he wanted to see his father, at the same time shedding tears, and expressing the greatest unhappiness. The chaplain asked who was his father; and when the boy told him, he pointed toward Lollard's tower, intimating that he was there confined.

The chaplain then told him his father was a heretic, to which the boy (who was of a bold and forward spirit, and had been instructed by his father in the reformed religion) answered: "My father is no heretic, but you have a Balaam's mark."

On this the incensed priest took the boy by the hand, and led him to a large room in the palace, where he scourged him in the most severe and unmerciful manner; after which he ordered one of his servants to carry him in his shirt to his father, the blood running down to his heels.

As soon as he saw his father, he fell on his knees and craved his blessing. The poor man, beholding his child in so dreadful a situation, exclaimed, with great grief: "Alas! son, who hath thus cruelly treated you!" The boy replied: "Seeking to find you out, a priest, with Balaam's mark, took me into the bishop's house, and treated me in the manner you see."

The servant then seized the boy with great wrath, and dragging him from his father, led him back to the place where he had been scourged by the priest. Here he was kept three days, in the course of which his former punishment was several times repeated, though not in so severe a manner as before.

At the expiration of that time, Bonner, in order to make some atonement for this cruel treatment of the boy, and to appease the father, determined to release both of them. He therefore ordered the latter to be brought before him, in his bedchamber, early in the morning.

When the poor man came before the bishop, he said: "God be here and peace." To which the bishop replied: "That is neither God speed, nor good-morrow."

One of the bishop's chaplains standing by, reviled Fetty for the speech he had made; when he, after looking about, and spying a

bundle of black beads, and a small crucifix, he said: "As Christ is here handled, so you deal with Christ's chosen people."

The bishop was so enraged at this, that he called him a vile heretic, and said: "I will burn thee, or spend all I possess." However, in a little time his passion cooled, and thinking of the consequences that might arise from scourging the child, he ordered them both to be discharged.

The father immediately went home with his son, but the poor boy, from an extraordinary effusion of blood, and a mortification which ensued, died a few days after, to the great grief of his persecuted and indulgent parent.

The old man remained, without further persecution, during the residue of his life, often praising God for delivering him out of the hands of his enemies, and expressing the sense he had of the divine protection in words to the following effect:—

"To heaven I lift my waiting eyes,
There all my hopes are laid;
The Lord, who built the earth and skies,
Is my perpetual aid.

"Their feet shall never slide or fall,
Whom he designs to keep;
His ear attends the softest call,
His eyes can never sleep.

"He will sustain my weakest powers,
With his almighty arm,
And watch my most unguarded hours
Against surprising harm.

"He guards my soul, he keeps my breath,
Where thickest dangers come:
I go and come, secure from death,
Till God commands me home."

EVIDENCE OF THE TRUTH OF THE BIBLE.—The Protestant Unionist, of Pittsburg, states, that the Roman bishop (O'Conner) of that city, in a recent course of lectures on the doctrines of the Romish church, has assumed the daring position, that the Bible is incredible, and unworthy the belief of a rational mind, if sustained by no higher evidence than the internal and external proofs on which protestants receive it!

JESUIT THIEVES.

A WRITER in the Dublin Warder gives the following schedule of the amount of the *robberies* perpetrated by the Jesuits of Ireland. We have changed the sums into American currency:—

Dues at confessions	$1,350,000
Christenings	150,000
Extreme unctions and burials	270,000
Marriages	1,750,000
Purgatory	450,000
Collections in mass-houses	2,400,000
Curate's collections	100,000
Maynooth	40,000
Total	6,510,000

Besides these items, he avers that the product of *stations, month's mind, saying masses, remission of penance, mendicant friars, indulgences, jubilees, All-souls' day, and the exactions in bacon, poultry, oats, oatmeal, straw, hay, groceries, wine, spirits, and the contributions of all the necessaries of life*, would *double* the above sum; so that the priests of the 1,800 popish parishes in Ireland contrive to filch from the ragged, starving, wretched papists in that island, at least thirteen millions of dollars per annum, which they publicly squander in every species of the lowest and most brutalized profligacy.

According to this review, we can calculate the amount of robbery transacted by the Irish massmen, and the Italian and French blood-sucking Jesuits, and their confederated conspirators in the United States. The Irish papists are ten times the number of those in the United States; but then the latter are full five times as able to pay the priest's demand as the former. The consequence is, that the American papists pay to the pope's deputies only six millions and five hundred thousand dollars per annum, for the privilege of being led blindfold into the dungeon of everlasting despair.

MONKERY.—A youth of New York was lately sent to one of the Jesuit monasteries for instruction. After being there a short

period, the seducers attempted to inveigle him into their abominations. He resisted all their artifices. The fraternity immured him in one of their dungeons, in close confinement, and made him *do penance* upon bread and water. In attempting to fly from his prison, he fell, and was severely bruised. He was caught, and returned to the cell of this American inquisition. On the second attempt, he escaped from his persecutors, and is now in H—— street, where we heard the whole *consolatory* detail. We devoutly wish that our protestant brethren would seriously consider what must unavoidably be the awful consequences of the establishment of the new papal convent, for several hundred boys, near New York. Infidelity, crime, and anguish!

AN ITALIAN PRIEST.—"Being one day at Malony's, the bookseller at Pisa, a report was in circulation, that a subject of Lucca had been taken up for sacrilege, and sentenced to be burned alive. A priest, who entered the library at that moment, confirmed the news, and expressed himself thus: 'Scelerato!' said he—'he took the consecrated wafers off the altar, and threw them contemptuously about the church! What punishment can be great enough for such a monstrous crime? Burning is too easy a death! I shall go to Lucca—I would travel to Spain, to see the wretch expire at the stake."

PENITENT ROGUE.—A Roman catholic, who had filled up the measure of his iniquities as far as he dared, went to the priest to confess and obtain absolution. He entered the apartment of the priest, and addressed him:—

"Holy father, I have sinned."

The priest bid him kneel before the penitential chair. The penitent was looking about, and saw the priest's gold watch lying upon the table, within his reach. He seized it, and put it in his bosom. The priest approached him, and requested him to acknowledge the sins for which he wished absolution.

"Father," said the rogue, "I have stolen, and what shall I do?"

"Restore," said the priest, "the thing you have stolen, to its rightful owner."

"Do you take it," said the penitent.

"No, I shall not," said the priest; "you must give it to the owner."

"But he has refused to take it."

"If this be the case, you may keep it."

The priest granted him a full absolution. The penitent knelt and kissed his hand, craved his benediction, crossed himself, and departed with a *clear* conscience, and a very valuable gold watch into the bargain.

ROMISH CHURCH NOT ALWAYS THE SAME.—During the first three hundred years, their papal indulgences were yet *unhatched;* their purgatory fire was yet unkindled; transubstantiation was yet unbaked; the treasury of merits was yet uninvented; the pope's transcendent power was yet uncreated; ecclesiastics were unexempted; and deposing of kings yet undreamed. The people were as yet not cozened of the cup; communion in one kind was yet unthought of; it was not then customary to mutter liturgies in a tongue unknown; nor were wooden or brazen gods then worshipped; they worshipped that which they knew "in spirit and in truth; and they called on him in whom they believed."

THE TITLE OF PAPIST.—It has been objected to by some protestants, and by the papists, that this is an opprobrious title; and that we ought from courtesy, to lay it aside in our writings and speeches.

We answer, we shall not lay it aside. It is one of the many very appropriate and highly expressive names of the followers and worshippers of their head, and Lord, *the pope.*

They own him as their only king. They admit him to occupy on earth, the place of Jesus Christ; "*teneat locum Christi.*" They admit him to be the head of all indulgences; as the fount of pardoning power. For the priest pronounces pardon "*judicially,*" from the "tribunal of confessions," by virtue of the power to pardon sin, and give absolution, given to him through his bishop, from

the pope. They are in the strictest sense, called papists; even as true believers are called *Christians* after CHRIST.

But, the fact is, the principal authors of Roman history, and the expounders of Romanism, do glory in the name of *papists*. This is not generally known by either protestants, or papists. Bishop Barlow in his work, "Brutum fulmen," has shown this. In his epistle to the reader he proves out of Baronius, in his "*Martyrol. R.*" that he boasts of this title, and glories in it.

We shall quote the words of Baronius, in his "Martyrology," under October 16. "The modern heretics call catholics, *papists*. Certainly they could not give them *a more glorious title*. Let it, therefore, be our praise living, and our epitaph when dead, ever to be called PAPISTS. Sint ideo nobis viventibus, hæc semper præconia laudum, et post-mortem tituli sepulcrales, ut sic semper dicamur papistæ."

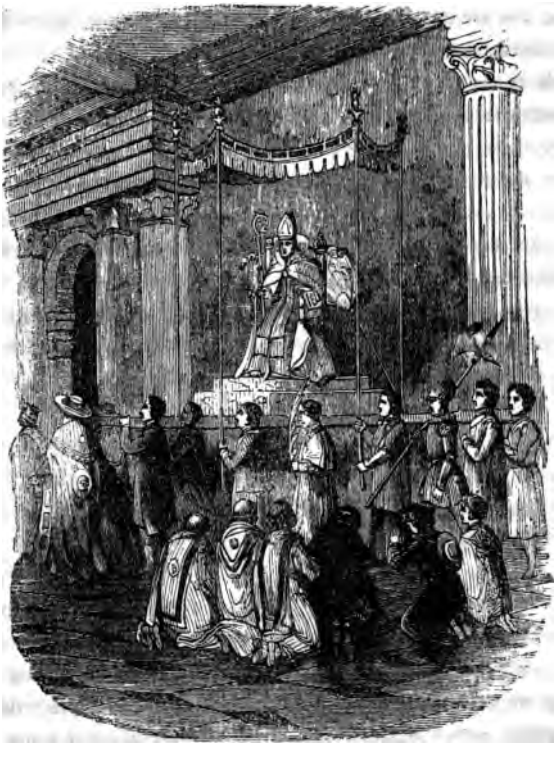
And, moreover, we may add, that Gother recognised the title in his book, "*the papist misrepresented.*" See London Protestant Journal, for August, 1831.

THE POPE ON PALM SUNDAY.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

ON Thursday, the last week in Lent, a singular ceremony takes place, an account of which is thus given by an eye-witness: "It is instituted in commemoration of our Savior's washing the feet of the apostles; but here there were thirteen instead of twelve. The odd one is the representative of the angel that once came to the table of twelve that St. Gregory was serving; and though it is not asserted that the said angel had his feet washed, or indeed did anything but eat, yet as the pope can hardly do less for him than the rest, he shares in the ablution as well as the repast.

"The twelve were old priests, but the one who performed the part of the angel was very young. They were all dressed in loose white gowns, with white caps on their heads, and clean woollen stockings, and were seated in a row along the wall, under a canopy. When the pope entered, and took his seat at the top of the room, the whole company of them knelt in their places, turning toward



THE POPE ON PALM SUNDAY.

him; on his hand being extended in benediction, they all rose again and reseated themselves.

"The splendid garments of the pope were then taken off, and clad in a white linen robe, which he had on under the others, and wearing the bishop's mitre instead of the tiara, he approached the pilgrims, took from an attendant a silver bucket of water, knelt before the first of them, immersed one foot in the water, put water over it with his hand, and touched it with a square fringed cloth, kissed the leg, and gave the cloth and a sort of white flower, or feather, to the man; then went on to the next. The whole ceremony was over, I think, in less than two minutes, so rapidly was this act of humility gone through. Thence the pope returned to his throne, put on his robes of white and silver again, and proceeded to the Sala della Tavola, whither we followed, not without extreme difficulty, so immense was the crowd. The thirteen priests were now seated in a row at the table, which was spread with a variety of dishes and adorned with a profusion of flowers. The pope gave the blessing, and walking along the side of the table opposite to them, handed each of them bread, then plates, and lastly, cups of wine. They regularly all rose up to receive what he presented; and the pope having gone through the forms of service, and given them his parting benediction, left them to finish their dinner in peace. They carry away what they can not eat, and receive a small sum of money besides."

Now, what an absurdity is there in this annual ceremony! When Jesus washed the feet of his disciples, he charged them to do to others as he had done to them; but the best obedience would be rendered not to the letter, but to the spirit of the command. In eastern countries persons travelling usually on foot, had to pass over dusty spots and scorching sands, having only the soles of their feet covered with sandals, which were fastened with thongs about the ankles. Any one coming from a journey, felt, therefore, that the first thing necessary for his comfort, was the washing of his feet, and hence the performance of this service, or even providing him with water, being the first kind action that was required by a friend or a stranger, came, of course, to designate all the duties of hospitality and brotherly kindness. Thus Paul mentions the washing of the saints' feet as implying a spirit of true benevolence; in this sense, then, and in this only, Christ's example is as binding now as it was in the first age of Christianity. The pope has there-

fore no more authority for his practice on this occasion, than he has for the use of holy water, for being enveloped as he is with clouds of incense, or for many other ceremonies of his degenerate church.

THE PRIESTS OF BABYLON.—The following fact, has been communicated from Europe. "The Roman priests who speak English in this country are Hibernians, of whom we are *authorized to declare*, that the priests who leave Ireland, with few exceptions, either have been *judicially convicted of rape, or forcible female abduction, or seduction of girls at confession;* or have been known *accessaries to murder, arson, sodomy, or other grand felonies* —and who are only banished to avoid rebellious commotion on the part of the papists; or, from fear of punishment, have voluntarily absconded, like the bible-burning priest of Banaher; or leave the island, by the peremptory *secret* mandamus of the British government, as the most summary and least troublesome method of delivering Ireland from its loathsome '*plague-spot*,' and withering '*curse*,' the popish priesthood."

PAYING PETER FOR ADMISSION TO PURGATORY.—The old pagan writers tell us, that it was the custom for the ancient idolaters, to "put a piece of money under the tongue of their deceased friend, to pay Charon, his usual price for wafting them over the river Styx to Elysium." Such is the modern Roman practice in America. A short time ago, a man died at a distance from his home, and from the nature of his disorder and the heat of the season, it was necessary to bury him without delay. After the change of the weather, his wife ordered the corpse to be disinterred, and brought to the house. The coffin was opened notwithstanding the putrefaction; and the usual sum appointed by the massman was placed on the dead remains, as the stipulated popish fee, for "good quarters" in purgatory. ☞ This is American popery.

CINCINNATI.—The reformation among German catholics in Cincinnati, is making rapid progress. Meetings for worship are held every Sunday in the courthouse. Mr. Grandeler, for many years a Roman catholic priest, and for some years professor of languages in the Gymnasium at Worms, is one of the leaders in this movement.

BISHOP ROBERT FARRAR.

BISHOP ROBERT FARRAR, of St. David's, was promoted to that dignity by the discerning favor of the lord protector Somerset, early in King Edward's reign. After the death of his patron, he underwent great persecution, through the malice of some enemies, who laid to his charge sundry abuses of authority, and connivance at various irregularities; all of which he disproved, together with some articles of ludicrous absurdity, likewise alleged, such as that he whistled to his child, &c. However, by the persevering spite of a few unprincipled individuals, among whom was a chanter of his cathedral, afterward promoted to be archbishop of York, Dr. Farrar was made to endure much trouble, and was actually detained in prison from the duke of Somerset's death to the accession of Mary. This event, instead of restoring him to his diocese, brought him under new tribulation—for he was well known to hold the pure doctrines of protestantism; and was accordingly brought before Winchester as a heretic, along with Bishop Hooper, Rogers, Saunders, and the rest. His condemnation was deferred, at the pleasure of the persecutors, until the month of February, when he was again examined before them. The particulars preserved are scanty; but it appears that he witnessed a good confession, convicting his accusers of untruth in every charge advanced against him, save that of being married; and when they sent him into Wales, to be tried by Morgan, who usurped his see, and Constantine, one of the most active of his ancient enemies, he denied the lawfulness of such commission sitting in jndgment on him, and refused to answer their interrogatories.

Another appearance before these men being equally fruitless, through the bishop's repeated protest against their assumed authority, they adjudged him guilty of contumacy, and sent him back to prison. Four days afterward he was again summoned, and waiving his former objection, demanded a copy of the articles to which they required his subscription, with time to consider them: in these

articles he was required to renounce matrimony; to grant the natural presence of Christ in the sacrament under the forms of bread and wine; to acknowledge the mass as a propitiatory sacrifice for the quick and dead; to admit the infallibility of general councils; to declare that faith alone would not justify; and to confess the visibility of the church, as the sole expounder of Scripture, and supreme authority in matters of doctrine and discipline. On a final examination, the bishop, being asked by Morgan whether he would sign these articles, and renounce his former opinions, delivered a written answer, and appealed from their authority, as incompetent judges, to Cardinal Pole. Disregarding this, the usurper Morgan proceeded to pass sentence of degradation and of death upon this godly and innocent bishop, and delivered him to the secular power, by whom he was brought to the stake, in the town of Caermarthen, beside the market-cross, and there burned, on the 30th of March, 1555.

A friend of Bishop Farrar, named Richard Jones, the son of a Welsh knight, expressing to him his grief, and lamenting the painful nature of the death he was about to suffer, the bishop told him, that if he saw him once stir during his burning, he might then give no credit to the doctrine that he had taught. Nor was his holy confidence in the divine help vain; for it is attested that he stood in the flames without moving, holding up the stumps of his half-consumed arms, until one Richard Gravel struck him on the head with a staff, and dashed him into the burning coals beneath.

THE SPIRIT OF POPERY UNCHANGED.

MANY of our readers suppose that the increased light of the few last centuries has essentially changed the Roman catholic character —that the ignorance and persecuting spirit which characterized it in the earlier and dark ages has given place, through the influence of Bible truth and improvement in the arts and sciences, to a purer faith and more exemplary practice. They accredit the testimony of ancient history respecting the corruptions of the papal church, and her abominations in practice in past ages, but believe her opposition to the Bible for the most part has ceased, and with it their cruelties toward those who cherish its precepts. The truth is, we

give our attention so little to what the catholics say and do in this land of protestantism, that we are ignorant of their present character, and are likely to remain so, unless we are careful to collate facts on this subject, and attentively study their history. Such is our facility for obtaining information upon every subject, both at home and abroad, that much light is thrown upon our minds, disabusing our people of those favorable impressions which they had received of the catholic character in the nineteenth century. Recent developments are disclosing to us, both at home and abroad, the secret opposition of all faithful catholics to the Bible, and that the same persecuting spirit which once possessed them is not yet eradicated from their bosoms; but in countries where the catholics are the dominant party, and in sections of our own where they outnumber our native population, they not only persecute and destroy heretics, as they call all protestants, but burn their bibles, which they regard as the prime cause of all prevailing heresy.

Now, if there are any who suppose that the church of Rome is not in the nineteenth century what she was in the dark ages; that she is not opposed to the word of God, and will not persecute and punish those who cherish it, I refer them to facts, now published to the civilized world, in proof of their error: On the 11th of January, 1837, the emperor of Austria gave orders to about 500 of his subjects, living in the valley of Zellerthal, who by reading the Scriptures had become protestant, and thrown off the papal yoke: "That they must return to the Roman catholic church, or leave their fatherland; that he would not tolerate any protestant community in the Tyrol:" that is the place of their residence. The very year in which he gave the order (in 1837), all of this devoted band of about 500 souls were compelled to leave their homes in the land of their birth, the scenes of their youth, and the graves of their ancestors, and all because they had read the Sacred Scriptures, and, being taught by the Spirit, had renounced their allegiance to papal Rome, and broken the fetters of an oppressive hierarchy. If in this portion of authentic history we have not an evidence of the unchanged and unchangeable character of the church of Rome, of her hatred to the Bible, and her cruel and persecuting spirit, and that, too, in the nineteenth century, then I ask you to inform me what kind of evidence you would deem sufficient. If more is wanted, I must needs point you to the Bible conflagration in the

vicinity of Champlain, in the land of the puritans, or direct you to the destruction of the inquisition at Madrid, by a living witness, who directed a devoted band to the achievment; or even direct you to the present inquisition in the Eternal City.

A WOMAN TIED IN A SACK, AND FOUR MEN HUNG.

THOUGH the persecutions against the protestants in Scotland were not so prevalent, or carried on with such vigor, as in England, yet there were many innocent people who fell victims to bigoted malevolence, and cheerfully resigned up their souls in testimony of the truth of that gospel to which they had strenuously and religiously adhered.

The first person we meet with, who suffered in Scotland on the score of religion, was one Patrick Hamilton, a gentleman of an independent fortune, and descended from a very ancient and honorable family.

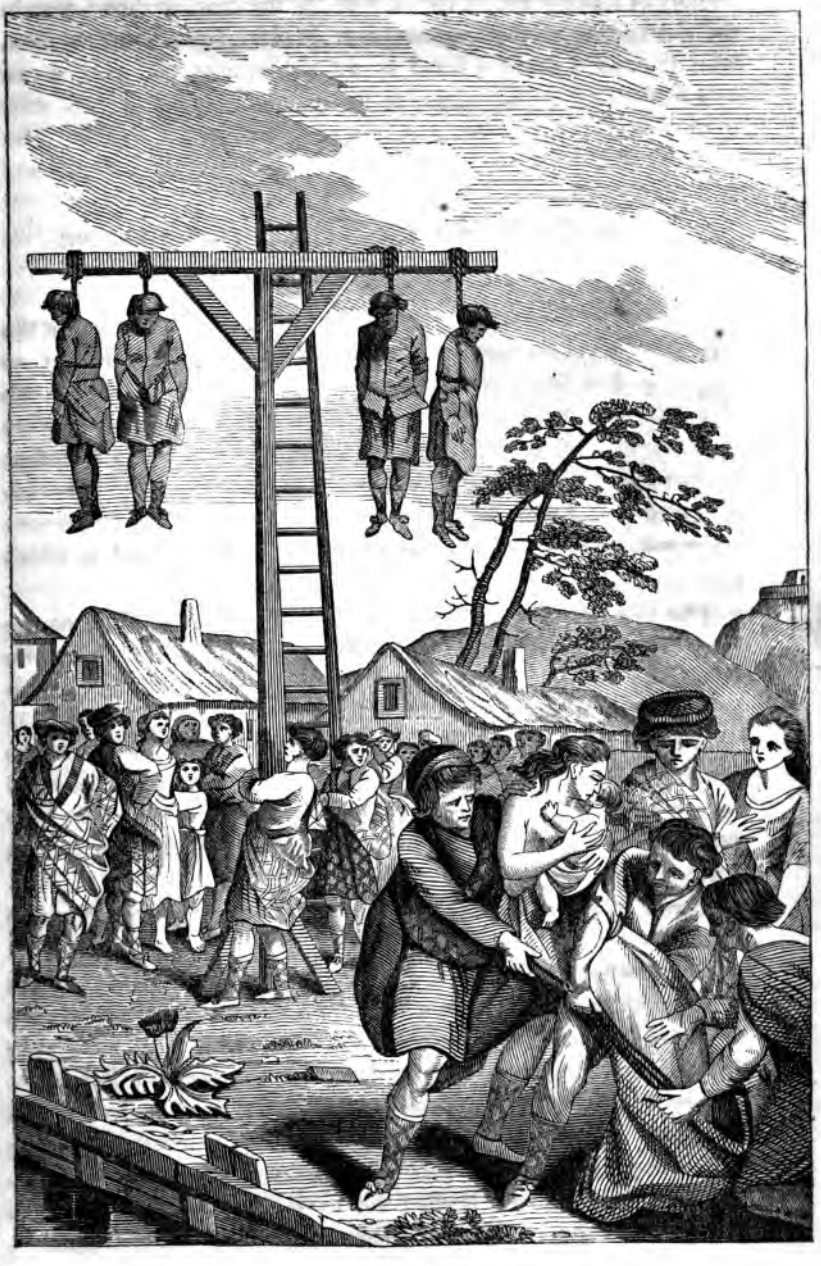
In 1543, the archbishop of St. Andrew's made a visitation into various parts of his diocese, where several persons were informed against at Perth for heresy. Among these the following were condemned to die, viz.: William Anderson, James Finlayson, Robert Lamb, James Hunter, James Ravelson, Helen Stark.

The accusations laid against these respective persons were as follow:—

The first four were accused of having hung up the image of Sir Francis, nailing rams' horns on his head, and fastening a cow's tai to his back; but the principal matter on which they were condemned was, the regaling themselves with a goose on a fast day.

James Ravelson was accused of having adorned his house wi the three-crowned diadem of Peter, carved in wood, which t archbishop conceived to be done in mockery of his cardinal's c

Helen Stark was accused of not having accustomed herself pray to the Virgin Mary, more especially during her confinem



On these respective accusations they were all found guilty, and immediately received sentence of death—the four men for eating the goose, to be hanged; James Ravelson to be burnt; and the the woman, with her sucking infant, to be put into a sack, and drowned.

The four men, with the woman and child, suffered at the same time; but James Ravelson was not executed till some days after. On the day appointed for the execution of the former, they were all conducted, under a proper guard, to the place where they were to suffer, and were attended by a prodigious number of spectators.

As soon as they arrived at the place of execution, they all prayed fervently for some time; after which Robert Lamb addressed himself to the spectators, exhorting them to fear God, and to quit the practice of papistical abominations.

The four men were all hanged on the same gibbet; and the woman and her sucking child were conducted to a river adjoining, when, being fastened in a large sack, they were thrown into it, and drowned.

They all suffered their fate with becoming fortitude and resignation, committing their departing spirits to that Redeemer who was to be their final judge, and who, they had reason to hope, would usher them into the realms of everlasting bliss.

When we reflect on the sufferings of these persons, we are naturally induced, both as men and Christians, to lament their fate, and to express our feelings by dropping the tear of commiseration. The murdering four men, for little other reason than that of satisfying nature with an article sent by Providence for that very purpose (merely because it was on a day prohibited by ridiculous bigotry and superstition), is shocking indeed; but the fate of the innocent woman, and her still more harmless infant, makes human nature shake, and almost tremble, to think there is such a being as man.

O horrid bigotry! to what lengths wilt thou not go! What sacrifice wilt thou not make, to gratify the basest and most inhuman passions!

THE religion of the papists is superstitious and idolatrous, and their church apostatical.—*Archbishop Usher.*

POPERY IN THE NINETEENTH CENTURY.

To those who believe that popery is entirely changed from wha it was, that its spirit of intolerance no longer exists, and that Rome is keeping pace with the refinement of the age, we present the following facts of recent occurrence :—

A convert to protestantism, travelling along the road leading to Scariff, Ireland, in the county of Clare, was accosted by some laborers in the field. After threatening him several times, they at length suffered him to pass, saying, "If you dare to come this way again, you bloody Sassenah rascal, we'll blow your brains out."—*Limerick Standard.*

A savage-looking ruffian violently attacked the Rev. Mr. Marks, a protestant clergyman, late of the Molyneux Asylum, in the public streets of Dublin, and without provocation knocked the reverend gentleman down. What next?—*Warder.*

On the evening of Wednesday last, 13th inst., as John Honner, a respectable protestant, was returning home from the Macroon Sessions, he was savagely assaulted midway between Castletown and Enniskeane by some persons at present unknown; no less than sixteen wounds having been inflicted on his head and face, besides several others on his body and limbs; his scull was severely fractured.—*Cork Standard.*

The names of nearly one hundred persecuted protestant clergymen are given in the Tipperary Constitution. The manner in which they were treated is thus marked: stoned to death; murdered; stoned; fired at; dangerously assaulted; assaulted; abused and persecuted; plundered; interrupted and assaulted in the performance of duty; house attacked, demolished, or burned down; driven from his home, or his country.

Who was it a few years since that drove six hundred families from the Austrian empire into the Prussian territory because they would not renounce the reformed religion? It was popish priests.

Who was it that drove the Rev. Mr. Rule from Cadiz? Papal authorities, directed to do so by the archbishop of the see.

Who flogged a man nearly to death for renouncing popery in the state of Pennsylvania? It was a popish priest. In the neighborhood of Doylestown, a German catholic attended a funeral ser-

mon of a protestant minister, after which a priest called and asked him if he had become a protestant. "If you have," said he, "you have committed a mortal sin; confess your sin to me."—"I have confessed my sin to Christ," said the sick man, "and obtained absolution." The priest urged him with increasing warmth to confess—he declined. The priest then seized a chair, jumped on the bed, and pounded him with it till he broke it in pieces: he then took from his pocket a raw-hide, and began to scourge him, to compel him to confess. A stranger passing by hearing the noise, entered the house, and finding the priest in the act of scourging the sick man, he seized him by the collar, and dragged him down stairs. Soon after the man died. The priest was arrested and tried in Doylestown courthouse, and fined fifty dollars and costs, and left the country.

Who was it that threatened the city of Boston? It was the lady superior of the consumed convent, who said, "The bishop has more than 20,000 Irishmen at his command, who will tear your houses over your heads, and you may read your riot acts till your throats are sore."

Who was it a short time since that said, "The first chance I have of seeing your face, if powder and ball will do it, you will drop?" It was an agent of the pope who signed himself "A Friend to Truth." The person to whom the threat was addressed was the Rev. Mr. S.

A few years ago a protestant minister in the west, after preaching to his own congregation, on the subject of popery, was met by the priest of the town at the church door, and told by him that "were it not for the laws of the country, he would cut his throat." —"Yes," said the minister, "I know that already."

The Rev. Mr. Nast of Cincinnati, who has been instrumental in the conversion of many German papists, by preaching, lecturing, and publishing a German paper, received a letter a few months since, stating that "If he did not stop his efforts, they would do with their fists what their priests can not do with their pens—*knock your eyes out.*"

An episcopal clergyman in the west, stated that a member of his church married a Roman catholic lady, who by his influence was converted to the protestant faith. The father of the young lady called to inquire if it was so. "Yes," said the daughter, "it is."

On leaving the house, he said to his son-in-law, "Sir, I will never be satisfied till I have washed my hands in your heart's blood."

A few years since a young lady of New York attended a lecture on popery by one of the city ministers, was hopefully converted, returned home, and told her father that she had concluded to renounce popery and embrace protestantism. "If you do," replied her father, "I'll flog your protestantism out of you."—"Act your pleasure," replied she. He immediately took her up stairs, tied her to a bed-post, and proceeded to flog her protestantism out of her. In the act of fainting, he untied the rope, and threw her upon the bed. Since that time she has gone into eternity.

Some time ago, M. Maurette, a French Roman priest, was brought to the knowledge of the truth as it is in Jesus, and in consequence abandoned the pale of the idolatrous and apostate church in which he had been brought up. Being convinced himself of the danger of continuing in Babylon, he wished to induce as many as possible of his countrymen to flee out of her infected communion. With this view he published a statement of the reasons that had led him to adopt the protestant faith, and plainly and forcibly exposed the superstition of Rome, by the *usual arguments employed by the divines of the French protestant church.* For this he was condemned on the 17th of May, 1844, by the court of Assizes of L'Ariege, to *a year's imprisonment, and a fine of* 600 *francs!!* as being guilty of "insulting, and turning into derision, a *religion, the establishments of which is legally recognised in France.*"

You have all heard of the brutish papal persecutions at Damascus, where two or three of the unprotected sons of Abraham were recently flogged, soaked in large vessels of water—their eyes pressed out of their sockets with a machine—dragged about by the ears, till the blood gushed out—thorns driven in between the nails and flesh of their fingers and toes, and candles put under their noses, burning their nostrils. *This is popery!* After hearing of this act of persecution, and hundreds of others constantly taking place in papal countries, and our own country, who will believe that this unchangeable church has changed her system of butchery? What she has been she is now, and you, my protestant brethren, would feel it if she had the power.

The church of Rome has already shed the blood of 50,000,000 of the human race for protesting against and renouncing the anti-

christian doctrines of her system. The laws which enacted these human sacrifices stand all of them *unrepealed:* they are in full force to this day—this we shall now prove from her standard works. The following propositions taken from Dr. Den's System of Theology (a text-book for every papal theological seminary in the land), will put this matter beyond a doubt:—

1st. "Protestants are heretics, and as such are worse than Jews and pagans."

2d. "They are by baptism, and blood, under the power of the Roman catholic church."

3d. "So far from granting toleration to protestants, it is the duty of the church to exterminate the rites of their religion."

4th. "It is the duty of the Roman catholic church to compel heretics to submit to her faith."

5th. "That the punishments decreed by the Roman catholic church are confiscation of goods, exile, imprisonment and death."

The following paragraph of an oath was taken from the Jesuit confession of faith published in Germany at Berlin, as late as 1829: "We also swear that we will persecute this cursed evangelical doctrine, as long as we have a drop of blood in our bodies: and we will eradicate it secretly and publicly, violently, and deceitfully, with words, and with deeds, the sword not excluded." This is the oath taken by every Jesuit, and let it be remembered that multitudes of the priests in our country are Jesuits.

We next give some notes from the popish testament, commonly known as the Rhemish testament; they need no comment.

"*Protestants.*—To be present at their service, and all communication with them in spiritual things, is a great and damnable sin."

"The church service of England, they being in heresy and schism, is not only unprofitable but damnable."

"The translators of the English bible ought to be abborred to the depths of hell."

"Justice and rigorous punishment of sinners is not forbidden, nor Christian princes for putting heretics to death."

"Heresy and apostacy from the catholic faith, punishable by death."

"Heretics ought, by public authority, either spiritual or temporal, to be chastised or executed."

The blood of millions of saints shed by the papal church "is not

called the blood of saints, any more than the blood of thieves, mankillers, or any other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."

These notes are taken from a version of the Holy Scriptures, revised for the Irish Romanists of the present day, published by a Roman archbishop, and sanctioned by the highest authorities of the Romish body.

We have read of the savage islander who gluts himself with the slaughtered enemy, but for men calling themselves Christians, to glut themselves with the blood of saints, is a wonder indeed. Well might John wonder at the strange sight—the slaughter of the saints in every age. Who would not exclaim in the words of the patriarch Jacob: "Oh, my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united!"—"Come out of her, my people, that ye be not partaker of her sins!"

Such, fellow-citizens, are the precepts of the papists—such the declared principles of popery in the nineteenth century. Who will doubt that persecution is an essential feature and characteristic of popery? If in anything she seems changed, the change is only apparent—it is only an artful accommodation of long-received principles to the peculiar exigencies of the times.

"Of popish bigotry, protestants, take heed,
Your ruin's fixed, if they to power succeed;
Their cruel, bloody scenes, they'll act once more,
And streets again shall stream with martyrs' gore.
Wherever Romish superstitions reign,
Reason shall speak, and nature plead in vain;
Zealots shall perpetrate each barbarous task,
While priests turn butchers in religion's mask:
The reeking dagger and consuming fire,
The groaning gibbet and the scourging wire,
The dreadful rack to terrify the frail,
The torturing pincers nature to assail,
Of protestants shall be the certain dower,
Wherever popish factions rise to power.
The innocent, who truth's bright tenets own,
Shall die by malice, or by tortures groan.
Think of the massacres of which you've read,
Think of the murders of the mangled dead.
Then think, if ever popery bears the sway,
Such bloody scenes may be in this our day."

POPISH DESIGNS ON AMERICA.

THE duke of Richmond, who was governor-general of Canada, was a violent papist. Shortly before his death he made the following disclosures, respecting the designs of European despots and papists upon the liberties of this country, the truth of which the developments of time, since that period, have too fearfully confirmed. Speaking of the government of the United States, he said, "It was weak, inconsistent, and bad; and could not long exist. It will be destroyed; it ought not, and will not be permitted to exist; for many and great are the evils that have originated from the existence of that government. The curse of the French revolution, and subsequent wars and commotions in Europe, are to be attributed to its example; and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it; and they have been determined upon its destruction, and have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will *eventually succeed by subversion rather than conquest.*" "All the low and surplus population of the different nations of Europe will be carried into that country; it is, and will be, a receptacle for the bad and disaffected population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles; and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity; and in many cases propagate them among the natives. These men will become citizens, and by the constitution and laws, will be invested with the right of suffrage. The different grades of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments; and to make them act, think, and feel alike, in political affairs, will be like mixing oil and water; hence, discord, dissension, anarchy, and civil war, will ensue; and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants,

and many of the natives, will sustain him." "The church of Rome has a design upon that country; and it will, in time, be the established religion, and will aid in the destruction of that republic." "I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed these opinions relative to the government of the United States, and their determination to subvert it."

THE POPE BLESSING THE PEOPLE.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

It appears from the narrative of the evangelist Matthew, that Jesus asked his disciples, saying, "Whom do men say that I the Son of man am?" And they said, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." The question then became particular: passing from men in common to his immediate followers, Jesus said, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. xvi. 13–18. Here then is a foundation for the church of the living God, formed of all true believers in our Lord Jesus Christ; a foundation so stable and secure, that no devices or efforts of fallen angels or men shall ever subvert it, though they should rally for this object their mightiest energies, and expend on it their concentrated force. Yea more, death and the grave shall be equally impotent. The disciples of Christ may fall beneath the stroke of the last enemy, but others shall successively arise, and triumphing over every adversary, appear as "more than conquerors."

At this point the Romanist claims the dignity of the foundation thus exhibited for the apostle Peter, and therefore his supremacy; an assumption, however, which is perfectly unwarrantable. It must be so, even on the admission that Christ referred to Peter as the

THE POPE BLESSING THE PEOPLE.

basis of his church. For when the apostle Paul was addressing the Ephesians, he described both Jews and Gentiles as forming one spiritual temple, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. ii. 20. On him as the centre of union, the cement, and support, the whole building "fitly framed together," according to the design of the Supreme Architect, "groweth unto a holy temple in the Lord, an habitation of God through the Spirit." The dignity of the foundation, then, so far from belonging exclusively to Peter, is here divided among the prophets as well as the apostles of our Lord, because in the writings they penned, and the truths they announced, they proclaimed the testimony by the reception of which the Gentile and the Jew alike, became "living stones" of the spiritual edifice. Admitting Peter to the rank of the foundation, he is so only subordinately to the Redeemer, of whom Jehovah says: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste," Isa. xxviii. 16; and he is so only in common with others, and therefore can claim no superiority over any, much less supremacy over all.

Such, indeed, was clearly the doctrine of the apostle himself, given, too, with the utmost explicitness, under his own hand. Addressing the believers who were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, he says: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii. 5. Thus, then, he acknowledges the sure foundation on which the living stones of the church of God are built, in order to the acceptable offerings of its members as a holy priesthood. In connexion with this, he adds the very text just quoted from Isaiah: "Wherefore also it is contained in the Scriptures, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him" (who is the chief corner-stone), "shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." 1 Peter ii. 5, 6.

The declaration of Christ, on which Romanists lay so much stress, may, however, be regarded in another point of view; and here we consider that the foundation to which Jesus referred was not Peter,

but that pointed out by him when he declared the dignity of Christ, by saying, "Thou art the Christ, the Son of the living God." Thus he asserted, that Jesus was the Anointed One; for the Greek word employed on this occasion, answers to the Hebrew word Messiah, the name by which the Jews always spake of the promised Deliverer; and also, that Christ sustained a peculiar relation to Jehovah, whom he, at the same time, distinguished from all the idols of the heathen. On the fact of Christ's pre-eminence, to which a merely human being can never approximate, the efficiency of his mediatorial work is entirely dependent: it is because "God was manifest in the flesh" that "he is able to save to the uttermost," and that "other foundation can no man lay than that is laid, which is Jesus Christ."

THE HOLY SCRIPTURES IN MALTA.

It will be seen by the following extract from the Malta Times, that the strenuous opposition of the priests to the reading of the Scriptures by the Maltese in their native tongue, has, under the divine blessing, proved unavailing. The labors of Dr. Bonavia, the agent of the colonial church society, have been so successful, that it is intended to appoint a second scripture reader for that important station, as soon as *annual* contributions to the amount of sixty pounds shall have been obtained for his salary: "We are informed that a number of Maltese, from several parts of the island, come not only twice a week, but also on sabbath-days, to assemble in a room of Dr. Bonavia's house, in Valetta, in order to hear the word of God, and read the Scriptures, accompanied with explanatory and practical remarks, and some prayers extracted from our liturgy; and the whole service is performed in the Maltese language by the same gentleman, who not a little contributes to bring his fellow-countrymen in contact with the word of eternal life. This interesting work is carried on by Dr. Bonavia, on behalf, and under the superintendence of an excellent Christian society in England, in spite of various ways and strong opposition exerted to stop Dr. Bonavia from reading the Holy Scriptures, seeing that it is the very means, and the right way, to bring the Maltese to the knowledge of the true religion of Christ, preached by Paul the apostle, on his coming to this land."

LICENTIOUSNESS THE FRUIT OF CELIBACY.

FACTS FOR AMERICAN PROTESTANTS.

It is an established and universal feature of Romanism, that the clergy are forbidden to marry. Wherever this system prevails, the evils of this practice must be expected; and as they have their origin in human nature, which is the same in all ages and in all countries, they will be the same now as they have ever been. Other aspects of popery may change; the influences of the age, of society, and of political institutions, may modify its character, and change its spirit. Time hath done this. With all its pretensions to infallibility, popery has changed in some of its most conspicuous features. But the influence of celibacy upon the morals of the clergy, and consequently upon society, must ever be essentially the same. Circumstances may control its manifestation; but the elements of human nature will have to be changed before the seclusion of a class of men from the companionship of virtuous domestic life can fail to produce, to a greater or less degree, laxity of morals and licentiousness of manners.

Such has always been the history of the celibate. There is not a point of the practice and policy of Romanism more susceptible of abundant and incontestable proof than this. It is contained in the decrees of councils, the rescripts of pontiffs, the assertions of the best and purest men of that church. Writers of every age in which the practice has obtained, abound with testimony of its demoralizing tendency. It is to a brief summary of this proof, as it is scattered through the pages of history, that we now invite the protestant reader—not from any desire to fasten upon the present age the sins of the past, but from a sincere conviction that it is a practice which, as it always has, always will, and must, result in gross licentiousness, and endanger the peace and purity of families, and of the community.

The celibacy of the clergy finds no authority or countenance in the Word of God. Under the Jewish dispensation, patriarchs, prophets, princes, and priests, were allowed the privileges of matrimony. The Aaronic priesthood was made hereditary, descending from father to son, which imposed a kind of necessity for the rite. The Christian revelation affords precept and example for

the marriage of the clergy. Paul, addressing Timothy and Titus, represents the bishop as "the husband of one wife." In another place, he characterizes "forbidding to marry," as "a doctrine of devils." The apostles have left examples, as well as precepts, to the same effect. Ambrose says that all the apostles, except John and Paul, were married men. Peter, who is claimed as the special depository of ecclesiastical authority, certainly was married, as the sickness of his wife's mother is expressly mentioned. Some of the fathers assert that Paul also was married. Neither was celibacy a doctrine of the primitive church. No vestige of the prohibition can be found in the first three hundred years of the Christian era. On the contrary, many documents remain, which testify the unrestrained liberty of the clergy to enjoy the nuptial connexion.

Celibacy, in the stringent form in which it now exists in the Romish church, owes its origin to Gregory VII. It forms one of the most mournful and shocking pages in human history. It has been the polluted fountain of multiplied abominations. The relations of the best and most credible ecclesiastical historians, especially from the twelfth century to the Reformation, are absolutely frightful, and would utterly exceed belief, if not corroborated by the testimony of universal history. St. Bernard, in the twelfth century, admitted and lamented the improprieties of the priesthood, "who committed in secret such acts of turpitude as would be shameful to express."

Agrippa, another historian, accuses the bishops of taxing the inferior clergy for liberty to violate the laws of chastity. "One bishop," says he, "on one occasion, boasted of having in his diocese 11,000 priests, who paid their superior every year a guinea for leave to keep a concubine." Licenses of this kind were common in many European kingdoms.

Henry K., professor of theology, and vice-chancellor of the university of Paris, in the fifteenth century, draws a picture equally odious, including pope, cardinals, bishops, priests, and monks. He attributes ignorance, pride, simony, and licentiousness, to the pontiff, the cardinals, and the prelacy, while the priests, according to him, "wallowed in sensuality."

Clemangis declared the adultery and impurity of the clergy beyond all description: "They frequent stews and taverns, and spend their whole time in eating, drinking, rioting, gaming, and dancing.

Surfeited and drunk, these sacerdotal sensualists fought, shouted, rioted, and blasphemed, and passed directly from the embrace of the harlot to the altar of God."

Alvares, a Spanish author, asserts that "the sons of the Spanish clergy were as numerous as those of the laity." "They will pass," says he, "without confession, from their concubines to God's altar." It is almost beyond credit, the extent to which this author represents the evil to have spread. The seductive arts of the priests became so notorious and alarming, as to require the interference of the pope. On one occasion, a papal enactment required all who had been solicited or insulted by the priests to inform against the guilty. Maids and matrons, of the nobility and peasantry, of every rank and situation, crowded to the inquisition. In Seville alone, it took all the inquisitors and thirty notaries thirty days to take the depositions of these injured women.

The German clergy are represented to have been as bad as the Spanish. The evidence of their horrible licentiousness appears in the decrees of councils, princes, and emperors. One German council asserted that the priesthood were widely guilty of unchastity, voluptuousness, and obscenity. Some are charged with living in open concubinage; others of committing incest; and, according to its expressive language, "wallowing in sensuality, plunging, with slackened rein, into the lake of misery, and mire of filthiness." Albert, duke of Bavaria, depicted the infamy of the German priesthood in glowing colors: "The recital," says he, "of clerical criminality would wound the ear of chastity." "Debauchery has covered the ecclesiastics with infamy."

Switzerland was the scene of similar profligacy. It rose to such a height prior to the Reformation, that the Swiss laity compelled every priest to take a concubine of his own, in order to preserve the safety of others. Clemangis also narrates, that the laity would tolerate the clergy only on condition of their keeping concubines.

The French clergy were by no means behind those of other countries in this disgraceful career. According to the account of Mezerey, an eminent historian, all the French ecclesiastics were in a sad state of irregularity. The majority had concubines, while some of the deacons had four or five female companions.

The Italian and Roman clergy surpassed all others in infamy. A select council of cardinals and bishops, assembled by Pope Paul

III., have drawn a picture of the morals of the Roman clergy, which is absolutely frightful. Amours were carried on in open day, and with most unblushing effrontery. Popes, too, were as badly implicated as the clergy. Some of these hierarchs licensed houses of ill fame, and gathered large taxes from this source. John, Boniface, Sextus, Alexander, Julius, Leo, and other popes, were notoriously guilty of adultery and incest. A Roman council convicted John XII. of adultery and incest with two of his sisters. John XXII. was also guilty of a like crime. So profligate were the clergy, that the meeting of a council in a city was enough to demoralize it. At a general council in Lyons, a Cardinal Hoge, in a speech to the citizens, immediately after the dissolution of the sacred synod, alleged that, by the perpetration of licentiousness, the city had been converted into one vast fermenting, overflowing sink of pollution. At the general council of Constance, it was quite as bad. It is said that the number of females of bad character in attendance was not less than fifteen hundred.

These are but specimens of the deliberate assertions of the most authentic historians of the church. And what a horrible, disgusting picture do they present of the fruits of the celibacy of the clergy! Human depravity never had a worse development, if these accounts are to be believed—and believed they must be, if any credit is ever to be put in any history. And what this practice has done once, it will do again. The grosser and more open manifestations of crime, of course, are prevented by the civilization of the age; but to deny that the same cause will produce the same effect, would be to deny that human passions still exist, and that the depravity of the heart is more intense in one age than another. Celibacy has ever been the source of impurity and licentiousness. It is so now. There are evidences in our own possession, which will show that the Romish priesthood, since the Reformation—nay, in our own country—are deeply implicated in the crime, so deeply as to proclaim, in tones that should reach every parent's heart, that so long as it forms a feature of catholic policy, the priesthood are never to be trusted. In another place we may present some of the evidences of this criminality; but meanwhile, we can not forbear to ask the protestant reader, if a system having such fruit, shall spread and grow in the midst of us, with his co-operation or consent.

CONFESSION OF PRIEST RIEMBAUER.

THE following extracts are from the "Confession of the Rev. F. Riembauer, a Roman catholic priest, who was convicted of the murder of Anna Eichstaedter." We copy from the "Investigator," edited by J. F. Polk, brother of the president of the United States :—

"The letters that I received from Anna Eichstaedter filled me with terror. Unless I would provide for the child, and receive her into my house, she threatened to denounce me to my ecclesiastical superiors. The result of my visit to her at Ratisbon increased my alarm. I explained to her my pecuniary embarrassments, and the impossibility of my receiving her; but she would listen to no excuses, and would be convinced by no arguments. My *honor* [!], my position, my powers of being useful, all that I value in the world, were at stake. I often reflected on the *principle* laid down by my old tutor, Father Benedict Sattler, in his *Ethica Christiana* (a principle which he often explained to his young clerical pupils), '*That it is lawful to deprive another of life, if that be the only means of preserving one's own honor and reputation.*' "

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"Two days afterward, I buried her; and *as the hands had stiffened, in an attitude of entreaty*, they rose above the grave, and I was forced to remove them. I have nothing more to relate, except that I have frequently *said masses to her soul*, and that her death has always been a source of grief to me, *though the motives which led me to effect it were* PRAISEWORTHY. These motives—my only motives—were, *to save the credit of my honorable profession*, and to prevent the many evils and crimes which a scandalous exposure must have occasioned. Had I not stood so high with my people, I would have submitted to that exposure. But if the faults of a priest, revered as I was, had been *revealed*, many men would have thought that my example justified their sins, others would have lost confidence in their clergy, and some, perhaps, might have thought religion a fable. As these calamities could be prevented only by the getting rid of Anna Eichstaedter, *I was forced to get rid of her*. The end was good—her death was the only means. Therefore, I CAN NOT BELIEVE THAT IT WAS A CRIME. The same motive induced me to endure, year after year, a dungeon. As soon as I

had reason to believe it to be the will of God that I should myself reveal what I have done, I made a full confession.

"My failings (so far as they were failings) were the incidents of my position. *They were the failings of celibacy. They never disturbed my conscience; for I could defend them, both by reasoning and by examples taken from ecclesiastical history;* and I think that I *deserve credit* for having so managed my conduct as to give no *public offence.*"

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"In one of his examinations, he said: 'I thought upon the remark of St. Clement, of Alexandria, that "*man is never so obviously the image of God as when he assists God in the creation of a human being!*" To do so can not be against the will of God, since thereby the number of the elect may be increased; nor against the will of the church, since it adds one to the number of her communion; nor against that of the state, which gains a citizen.' '*My conscience, therefore, gave me no uneasiness.*' "

Such abominable principles need, in a community like ours, no comment.

CATHOLICS OWE NO ALLEGIANCE TO THE UNITED STATES.—Every Romish bishop, before he is permitted to exercise his episcopal functions in the United States, is obliged to take an oath, in which he solemnly swears "to defend the domain of St. Peter against every aggressor; to preserve, augment, and extend, the rights, honors, privileges, and powers, of the LORD POPE, and his successors; to observe and enforce his decrees, ordinances, reservations, provisions, and all dispositions whatever, emanating from the COURT OF ROME; to persecute and combat to the last extremity, heretics, schismatics, and all who will not pay to the sovereign pontiff all the obedience which the sovereign shall require." Consequently, no catholic bishop can become a citizen of this country, nor even put himself under the control of the government. There is not one of these bishops, nor of the numerous army of priests, it is believed, are naturalized citizens. Are these men to be trusted? Should they be allowed to interfere with the laws, or institutions, of the country, while preserving, in the most solemn form, an allegiance to a foreign power, and that power a deadly enemy to our liberty and religion?

PRESENT STATE OF THE WALDENSES.

How much these poor followers of Christ have suffered in past ages from the relentless persecutions of Rome, every reader of history knows. Their condition, though somewhat relieved by the progress of civilization, is yet more oppressive and intolerable than that of any other people on earth. They now only number about twenty-two thousand, though at the Reformation they amounted to two hundred and fifty thousand. Persecution and bloodshed has well nigh wasted them away. These are some of the heavy burdens they are obliged to bear, for the sin of differing from the pope in his own dominions :—

No protestant is suffered to interrupt, or to oppose, any efforts made by a catholic missionary to proselyte himself, or family, or children ; nor to prevent the conversion of any person to catholicism by persuasion or argument, or in any way whatever, under the penalty of one thousand crowns, or any other punishment (even death) it pleases the king to impose.

Marriages between protestants and catholics are strictly forbidden—the progeny of such marriages declared to be illegitimate, and may be taken from their parents, and sent to the foundling hospital.

The children of the Waldenses, of ten or twelve years, may be lawfully taken away from them, if they express any desire to become catholics.

No catholic children or adults are suffered to be present at any protestant religious services, or lessons of instruction ! and severe penalties are imposed on protestant ministers and teachers, if they allow them to be present.

Such are the laws enacted and enforced in this middle of the nineteenth century, in the heart of papal Europe, by the same catholic powers that are so kindly proffering their aid to educate protestant children in this country, without the help of the Bible ; and leaving no stone unturned, nor lie untold, to divert our rising generation from the right ways of the Lord. Such is the *liberty*, and such are the *privileges*, to be enjoyed by free-born American citizens, when they shall have drunk into intoxication the dulcet sounds of holy mother's lullabies, and permitted her to chain their limbs, and gag their mouths, and ply the lash, at pleasure.

SCENES IN THE IRISH MASSACRE.

HOUGH the various attempts made by the Irish against the English usually go under the name of rebellion, yet they deserve more properly the epithet persecution, as all their destructive efforts were particularly levelled at the protestants only, whom they were determined, if possible, totally to extirpate from the kingdom. They had, indeed, hitherto miscarried; but they at length hit upon a project that succeeded to their wishes, and produced a catastrophe that will remain in characters of blood to the latest posterity.

That the Romish clergy of Ireland were the principal fomenters of the rebellions in that kingdom, is evident from their treacherous and disloyal behavior under Queen Elizabeth and King James I., they continually urging to the people the lawfulness of killing all protestants who supported the right of the crown of England to Ireland; and assuring them that all papists who should die fighting against the protestants, would go immediately to heaven.

These Irish ecclesiastics, under Charles I., were greatly increased by titular Romish archbishops, bishops, deans, vicars-general, abbots, priests, and friars; for which reason, in 1629, the public exercise of the popish rites and ceremonies was forbidden.

But notwithstanding this, soon after the Romish clergy erected a new popish university in the city of Dublin. They also proceeded to build monasteries and nunneries in various parts of the kingdom; in which places these very Romish clergy, and the chiefs of the Irish, held frequent meetings; and thence used to pass to and fro, to France, Spain, Flanders, Lorraine, and Rome; where the detestable plot of 1641 was hatching by the family of the O'Neals, and their followers.

The design of this horrid conspiracy was, that a general insurrection should take place at the same time throughout the kingdom; and that all the protestants, without exception, should be murdered. The day fixed for this horrid massacre, was the 23d

of October, 1641, the feast of Ignatius Loyola, founder of the Jesuits; and the chief conspirators, in the principal parts of the kingdom, made the necessary preparations for the intended conflict.

The bigoted and merciless papists had no sooner began to embrue their hands in blood, than they repeated the horrid tragedy day after day; and the protestants in all parts of the kingdom fell victims to their fury by deaths of the most unheard-of nature.

The ignorant Irish were more strongly instigated to execute the infernal business by the Jesuits, priests, and friars, who, when the day for the execution of the plot was agreed on, recommended, in their prayers, diligence in the great design, which they said would greatly tend to the prosperity of the kingdom, and to the advancement of the catholic cause. They everywhere declared to the common people, that the protestants were heretics, and ought not to be suffered to live any longer among them; adding, that it was no more sin to kill an Englishman than to kill a dog; and that the relieving or protecting them was a crime of the most unpardonable nature.

The papists having besieged the town and castle of Longford, and the inhabitants of the latter, who were protestants, surrendering on condition of being allowed quarter, the besiegers, the instant the townspeople appeared, attacked them in the most unmerciful manner, their priest, as a signal for the rest to fall on, first ripping open the belly of the English protestant minister; after which his followers murdered all the rest, some of whom they hung, others were stabbed or shot, and great numbers knocked on the head with axes provided for the purpose.

The garrison at Sligo was treated in like manner by O'Connor Slygah: who, upon the protestants quitting their holds, promised them quarter, and to convey them safe over the Curlew mountains to Roscommon. But he first imprisoned them in a most loathsome jail, allowing them only grains for their food. Afterward, when some papists were merry over their cups, who were come to congratulate their wicked brethren for their victory over these unhappy creatures, those protestants who survived were brought forth by the whitefriars, and were either killed, or precipitated over the bridge into a swift water, where they were soon destroyed. It is added, that this wicked company of whitefriars went, some time after, in solemn procession, with holy water in their hands, to

sprinkle the river, on pretence of cleansing and purifying it from the stains and pollution of the blood and dead bodies of the heretics, as they called the unfortunate protestants who were inhumanly slaughtered at this very time.

In the castle of Lisgool upward of 150 men, women, and children, were all burnt together; and at the castle of Moneah not less than 100 were all put to the sword. Great numbers were also murdered at the castle of Tullah, which was delivered up to M'Guire on condition of having fair quarter; but no sooner had that base villain got possession of the place, than he ordered his followers to murder the people, which was immediately done with the greatest cruelty.

Many others were put to deaths of the most horrid nature, and such as could have been invented only by demons instead of men.

Some of them were laid with the centre of their backs on the axletree of a carriage, with their legs resting on the ground on one side, and their arms and heads on the other. In this position one of the savages scourged the wretched object on the thighs, legs, &c., while another set on furious dogs, who tore to pieces the arms and upper parts of the body; and in this dreadful manner were they deprived of their existence. Great numbers were fastened to horses' tails, and the beasts being set on full gallop by their riders, the wretched victims were dragged along till they expired.

Others were hung on lofty gibbets, and a fire being kindled under them, they finished their lives, partly by hanging, and partly by suffocation.

Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women, of all ages, were put to deaths of the most cruel nature. Some, in particular, were fastened with their backs to strong posts, and, being stripped to their waists, the inhuman monsters cut off their right breasts with shears, which, of course, put them to the most excruciating torments; and in this position they were left till, from loss of blood, they expired.

Such was the savage ferocity of these barbarians, that even unborn infants were dragged from the womb to become victims to their rage. Many unhappy mothers, who were near the time of their delivery, were hung naked on the branches of trees, and their bodies being cut open, the innocent offsprings were taken from

them, and thrown to dogs and swine. And to increase the horrid scene, they would oblige the husband to be a spectator before he suffered himself.

GOOD BROUGHT OUT OF EVIL.

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"On the third day of this memorable trial, what had passed was recapitulated: when Jerom, having obtained leave, though with some difficulty to speak, began his oration with a prayer to God: whose assistance he pathetically implored. He then observed that many excellent men in the annals of history had been oppressed by false witnesses, and condemned by unjust judges. Beginning with profane history, he instanced the death of Socrates, the captivity of Plato, the banishment of Anaxagoras, and the unjust sufferings of many others: he then instanced the many worthies of the Old Testament in the same circumstances—Moses,

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"It was impossible to hear this pathetic speaker without emotion. Every ear was captivated, and every heart touched. But wishes in his favor were vain; he threw himself beyond a possibility of mercy. Braving death, he even provoked the vengeance which was hanging over him. 'If that holy martyr,' said he, speaking of Huss, 'used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues which had been designed for charitable ends, expended upon pageantry and riot.'

"Through this whole oration he showed a most amazing strength of memory. He had been confined almost a year in a dungeon; the severity of which usage he complained of, but in the language of a great and good man. In that horrid place he was deprived of books and paper. Yet he was at no more loss for proper authorities and quotations, than if he had spent the intermediate time at leisure in his study.

"His voice was sweet, distinct, and full; his action every way the most proper, either to express indignation, or to raise pity; though he made no affected application to the passions of his audience. Firm and intrepid, he stood before the council, collected in himself; and not only contemning, but seeming even desirous

of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity.

"Two days were allowed him for reflection; during which time many persons of consequence, and particularly the cardinal of Florence, endeavored to bring him to a better mind. But persisting obstinately, he was condemned as a heretic.

"With a cheerful countenance, and more than stoical constancy, he met his fate; fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment, and made a short prayer at the stake; to which he was soon after bound with wet cords and an iron chain, and enclosed as high as his breast in fagots.

"Observing the executioner about to set fire to the wood behind his back, he cried out, 'Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it.'

"As the wood began to blaze, he sang a hymn, which the violence of the flame scarce interrupted.

"Thus died this prodigious man. I was myself an eyewitness of his whole behavior. His death, without doubt, is a noble lesson of philosophy."

Jerom joined "the noble army of martyrs," on the thirtieth day of May, 1416.

THE CONFESSIONAL.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

THE structure called a "confessional," can not fail to attract the notice of the visitants of the Romish continental churches. It is a sort of lofty closet, opening in front by a latticed door having a curtain inside, in which a priest may take his seat, with a wing on either side, in which a person, kneeling on a step, may whisper through a wooden grating into his ear whatever he may intend to confess. Such closets are commonly ranged along the sides of the popish churches, and frequently bear on them the names of the confessors to whom they are appropriated. In St. Peter's, at Rome, there are confessionals for every living language. Spaniards and

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of October, 1641, the feast of Ignatius Loyola, founder of the Jesuits; and the chief conspirators, in the principal parts of the kingdom, made the necessary preparations for the intended conflict.

The bigoted and merciless papists had no sooner began to embrue their hands in blood, than they repeated the horrid tragedy day after day; and the protestants in all parts of the kingdom fell victims to their fury by deaths of the most unheard-of nature.

The ignorant Irish were more strongly instigated to execute the infernal business by the Jesuits, priests, and friars, who, when the day for the execution of the plot was agreed on, recommended, in their prayers, diligence in the great design, which they said would greatly tend to the prosperity of the kingdom, and to the advancement of the catholic cause. They everywhere declared to the common people, that the protestants were heretics, and ought not to be suffered to live any longer among them; adding, that it was no more sin to kill an Englishman than to kill a dog; and that the relieving or protecting them was a crime of the most unpardonable nature.

The papists having besieged the town and castle of Longford, and the inhabitants of the latter, who were protestants, surrendering on condition of being allowed quarter, the besiegers, the instant the townspeople appeared, attacked them in the most unmerciful manner, their priest, as a signal for the rest to fall on, first ripping open the belly of the English protestant minister; after which his followers murdered all the rest, some of whom they hung, others were stabbed or shot, and great numbers knocked on the head with axes provided for the purpose.

The garrison at Sligo was treated in like manner by O'Connor Slygah: who, upon the protestants quitting their holds, promised them quarter, and to convey them safe over the Curlew mountains to Roscommon. But he first imprisoned them in a most loathsome jail, allowing them only grains for their food. Afterward, when some papists were merry over their cups, who were come to congratulate their wicked brethren for their victory over these unhappy creatures, those protestants who survived were brought forth by the whitefriars, and were either killed, or precipitated over the bridge into a swift water, where they were soon destroyed. It is added, that this wicked company of whitefriars went, some time after, in solemn procession, with holy water in their hands, to

sprinkle the river, on pretence of cleansing and purifying it from the stains and pollution of the blood and dead bodies of the heretics, as they called the unfortunate protestants who were inhumanly slaughtered at this very time.

In the castle of Lisgool upward of 150 men, women, and children, were all burnt together; and at the castle of Moneah not less than 100 were all put to the sword. Great numbers were also murdered at the castle of Tullah, which was delivered up to M'Guire on condition of having fair quarter; but no sooner had that base villain got possession of the place, than he ordered his followers to murder the people, which was immediately done with the greatest cruelty.

Many others were put to deaths of the most horrid nature, and such as could have been invented only by demons instead of men.

Some of them were laid with the centre of their backs on the axletree of a carriage, with their legs resting on the ground on one side, and their arms and heads on the other. In this position one of the savages scourged the wretched object on the thighs, legs, &c., while another set on furious dogs, who tore to pieces the arms and upper parts of the body; and in this dreadful manner were they deprived of their existence. Great numbers were fastened to horses' tails, and the beasts being set on full gallop by their riders, the wretched victims were dragged along till they expired.

Others were hung on lofty gibbets, and a fire being kindled under them, they finished their lives, partly by hanging, and partly by suffocation.

Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women, of all ages, were put to deaths of the most cruel nature. Some, in particular, were fastened with their backs to strong posts, and, being stripped to their waists, the inhuman monsters cut off their right breasts with shears, which, of course, put them to the most excruciating torments; and in this position they were left till, from loss of blood, they expired.

Such was the savage ferocity of these barbarians, that even unborn infants were dragged from the womb to become victims to their rage. Many unhappy mothers, who were near the time of their delivery, were hung naked on the branches of trees, and their bodies being cut open, the innocent offsprings were taken from

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to kill her husband, then obliged the son to kill her, and afterward shot him through the head.

At a place called Glaslow, a popish priest, with some others, prevailed on forty protestants to be reconciled to the church of Rome. They had no sooner done this, than they told them they were in a good faith, and that they would prevent their falling from it and turning heretics, by sending them out of the world, which they did by immediately cutting their throats.

In the county of Tipperary, upward of thirty protestants, men, women, and children, fell into the hands of the papists, who, after stripping them naked, murdered them with stones, pole-axes, swords, and other weapons.

In the county of Mayo, about sixty protestants, fifteen of whom were ministers, were, upon covenant, to be safely conducted to Galway, by one Edmund Burk and his soldiers: but that inhuman monster by the way drew his sword, as an intimation of his design to the rest, who immediately followed his example, and murdered the whole, some of whom they stabbed, others were run through the body with pikes, and several were drowned.

In Queen's county, great numbers of protestants were put to the most shocking deaths. Fifty or sixty were placed together in one house, which being set on fire, they all perished in the flames.

Many were stripped naked, and being fastened to horses by ropes placed round their middles, were dragged through bogs till they expired.

Some were hung by the feet to tenter-hooks driven into poles; and in that wretched posture left till they perished.

Others were fastened to the trunk of a tree, with a branch at top. Over this branch hung one arm, which principally supported the weight of the body; and one of the legs was turned up, and fastened to the trunk, while the other hung straight. And in this dreadful and uneasy posture did they remain, as long as life would permit, pleasing spectacles to their blood-thirsty persecutors.

JUDGMENTS OF GOD ON PERSECUTORS.—A Dominican friar, of Munster, as he was inveighing in the pulpit against the protestant religion, which was then springing up, was suddenly struck with a flash of lightning, which immediately deprived him of life.

DECEPTION OF CATHOLICS.

In our country, where the protestant religion predominates, and where they have a numerical majority, the catholics are characterized for great duplicity; in fact, they display a time-serving spirit, a spirit of accommodation to the views and feelings of those with whom they live; when, in reality, their conduct is jesuitical, and the fruit of a settled and laid policy. As illustrative of the truth of this remark, I refer to a circumstance which transpired in this city, and which is well authenticated. A procession of German catholics on some particular occasion, in passing the streets carried before them a banner, having perched upon its top an eagle, emblematic of American independence and liberty. They met the gaze of the multitude, who may have been impressed by the American flag which they bore, with their entire devotion to our institutions, and the general interests of our country; but what was their surprise, as they followed this procession to the catholic church, when they saw them, upon approaching the church, remove the American eagle from its conspicuous place upon the banner, and in its place elevate the cross, and march with it into the church. In the presence of American citizens they are exceedingly loyal and patriotic, but in other places, and in other circumstances, when screened from the public gaze, and under different influences, they betray an opposite spirit—a craven spirit of subjection to other powers than those that be, especially in our happy and free land. Nor should we be surprised at this, for the whole catholic church are under a priesthood who have not adopted this country by becoming naturalized citizens and identifying themselves with her institutions and laws; but, on the contrary, remain, even while enjoying the freedom she gives, the sworn adherents of a foreign, despotic, ecclesiastic power, that of the pope of Rome, than whom a greater despot, whether ecclesiastical or civil, never lived. Never yet could an American catholic bishop be found who breathed an American spirit, save Bishop Reze, of Detroit; and he long since has virtually been deprived by the pope of his bishopric, being summoned to Rome to answer the charges preferred against him, **for his liberality to other denominations, and the American spirit which characterized him.**

"WE'VE CONQUERED AMERICA!"

THE following spirited and beautiful stanzas were written by a lady. They were suggested on hearing an account of a party of Roman catholic foreigners who adopted, on a public occasion, the above sentence as their motto :—

America conquered! the land of the brave,
Where the star-spangled banners of liberty wave!
Where the dust of the valiant lies low in the sod,
With the altar above him he raised to his God!

America conquered! and conquered by whom?
What steel-armored legion hath spoken her doom?
Hath England sent over her armies of pride?
And her sword in the blood of young Liberty dyed?

Have the hearts of our sons from their bravery turned,
To wear the vile fetters their ancestors spurned?
Doth the star-spangled banner lie rent on the shield,
And the eagle of freedom drop slain on the field?

Not these, O not these are the conquests; the plain
Bears not on its bosom one crimsoning stain;
Yet strife there hath been, and the challenging word,
And great men have fallen—but not by the sword.

Lo! far o'er America's beautiful soil
Is scattered the legion who gather the spoil;
The scorned and degraded of Europe's high powers
Their land have deserted to desecrate ours!

They come o'er the foam of the wild sweeping sea,
To darken the land, the bright land of the free,
And with soul-galling shackles of bigotry bind
The noble, the godlike, the glorious mind!

O sons of America! list to the cry!
The loud, fearful warning that rings to the sky!
Will ye bend to the yoke of a bondage so vile?
Shall idols your altars most sacred defile?

Shall foul, blackened falsehood unanswered be borne,
And Americans branded with insult and scorn?
Truth, where is thy shame, and Religion, thy power,
And Freedom, thy bravery fled in this hour?

Arouse ye, arouse ye, O men of the North!
Let the South send her champions fearlessly forth,
And the East and the west, let them gird on the sword,
And away to the strife in the might of the Lord.

Strike! strike for the country, the freedom ye crave,
Religion, and home, and the puritan's grave;
O fight as they fought on the land and the sea,
And die as they died, *but in leaving it free!*

DENIAL OF THE CUP TO THE LAITY.

ROMAN CATHOLICS, in celebrating the Lord's supper, never give the cup to the laity. The excuse for this palpable breach of the Lord's command is, that it is done for discipline. But our Savior says: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you; whoso eateth my flesh and *drinketh my blood* hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and *my blood is drink indeed.* He that eateth my flesh, and *drinketh my blood,* dwelleth in me and I in him." John vii. 53–56.

Here the command to *drink the blood of Christ* is as imperative as to eat his flesh, and the benefits to be derived apply as much to one as to the other. If any one wilfully rejects the cup, he can not be said to receive the sacrament which Christ appointed. And though we may charitably hope that God will forgive the defect, and not take away his grace on that account from those whose fault it is not, yet we must say that a load of sin rests upon those who ordered, and by their authority retain, the abuse, which we would be very unwilling to take upon ourselves. How can any man who believes Christ's words, thus become a partaker, as he must necessarily, in the heinous sin of denying to the laity that which is their birthright as members of the church of God. And how can the laity themselves tolerate a violation of God's word which deprives them of so dear a privilege.

THE schools of Romanists in the United States are designed principally for the education of the children of protestants, supposing thus more effectually to propagate their religious sentiments.

ADORATION OF THE WAFER.

EXTRACT OF A LETTER FROM A FATHER TO HIS CHILDREN.

WHEN high mass is about to be celebrated, a priest may be observed to enter, attended by an acolyte; the latter bears a vessel of water, having on its front the letters I. H. S., surrounded with rays of glory; and the former is provided with a brush, having a long handle, greatly resembling in shape those made of feathers, and used for dusting chimney ornaments. After the customary genuflexions at the altar, they turn their backs to it, and proceed together along the aisle of the church, through the whole congregation, while the priest, dipping the brush from time to time into the water, sprinkles the people with it on the right hand and the left. As the instrument is waved toward any, or the drops fall on them, each one makes the sign of the cross. As soon as this ceremony is ended, the leader of the ceremonial, attended by acolytes and incense-bearers, appears, sometimes in gorgeous array, and the highest service of the church of Rome proceeds.

The priest standing at the bottom of the altar steps, with an acolyte kneeling on his right hand, and another on his left, now makes the sign of the cross, saying: "In the name of the Father, Son, and Holy Ghost. Amen." He then says: "I will go to the altar of God," and afterward recites with the clerks, in alternate verses, the psalm agreeing with the forty-third of the protestant version. Now follows the confiteor, or confession. At its close, the priest ascends the three steps to the middle of the altar, and kisses it. Then follow prayers, the reading of an epistle on the left hand of the altar, and that of a gospel at the right, during which the congregation rise, and make a cross on the forehead, the lips, and the breast; and afterward there is the recitation of the creed.

At this time the wine and water are put into the chalice, and the lavabo, or washing of the priest's hands, takes place. To this succeeds the thanksgiving, at which a bell is rung three times; and the consecration of the wafer, or host, which the priest elevates, and at the same time adores, while all who are present bow their heads, and remain in solemn silence. The acolytes now retire behind the priest, hold up his robe, called the chasibule, and ring a bell under the tail of it.

ADORATION OF THE WAFER.

Immediately after, the elevation and adoration of the chalice takes place. The act called the consecration is considered the most solemn part of the mass, for it is maintained, that when the words, "This is my body—this is my blood," which constitute the essence of the consecration, are pronounced in Latin, the bread and wine are totally changed, and become "the very body and blood, soul and divinity, of our Lord Jesus Christ."

A paternoster follows, and a communion, during which the priest swallows the wafer as the people do, without biting it, and drinks the wine. Ablution, the cleansing or washing of the chalice, then takes place, with the drinking of the water thus employed; prayers are offered, and the last gospel is read, which is the first part of the first chapter of St. John's gospel.

The form of administering the sacrament, which must be received fasting, is invariable. The consecrated wafers are placed by the priest in the chalice, or in the paten, when he is about to distribute to the laity, each of whom kneels in the front of the sanctuary. The clerks, in the name of the communicants, say the confiteor, and the priest gives them absolution. A long towel is placed in front of the sanctuary, which each communicant takes in his hand, and places under his chin; he then throws back his head a little, opens his mouth, and protrudes his tongue; on doing which, the priest takes a wafer between his thumb and finger, and carefully places it on the tongue of the communicant.

PERJURY A DOCTRINE OF THE ROMISH CHURCH.

DEN'S Theology, a standard work among catholics, and a text-book in Maynooth college, in Ireland (also in America), which the British government proposes to endow, and where young priests are taught divinity, lays it down as an undisputed doctrine of the Romish church, that a priest may not divulge what is confided to him in confession, "although the life or salvation of a man, or even the destruction of a commonwealth, shall depend thereon;" and if interrogated respecting any truth which he knows only by confession, "he ought to answer he does not know it, and, if necessary, *to confirm that by an oath;*" "because such a confessor is interrogated as a man, but he does not know this truth as a man, *but as God.*"

SUPREMACY IN AMERICA IS THE DESIGN OF POPERY.

THE illustrious La Fayette, the companion and fellow-soldier of Washington, observed, "If ever the liberty of this republic is destroyed, it will be by Roman priests." And the father of his country, probably with an eye to the encroachments of the same power, warns his countrymen to guard against "foreign influence." We lay it down as an incontrovertible truth, that catholic European nations are determined to plant their institutions among us, until they reduce this free and enlightened republic to the dominion of the Roman see.

There is abundant proof that a foreign conspiracy has been organized in catholic Europe, to embarrass and overthrow the institutions of this country, and that Austria is a member of it. One of the most formidable instruments for effecting its object, is the *Leopold Foundation*, established in Vienna, May 13th, 1829, to support catholic missions in the United States. Every member of this society agrees to offer daily one Peter and ava, with the addition, "St. Leopold, pray for us;" and every week to contribute a *crucifix*. The valley of the Mississippi has been mapped as well as surveyed by the Jesuits of the Vatican, and popish cardinals are rejoicing in the prospect of the entire subjection of this land of freedom and intelligence to papal supremacy. The Rev. Dr. John Angell James, an eminent clergyman of England, says: "The church of Rome has determined to compensate herself for her losses in the old world, by her conquests in the new." Hence a papal editor in Europe says: "We must make haste—the moments are precious, America may become the centre of civilization."

The Right Reverend Dr. Reze, of Detroit (now in custody at Rome), a few years since, writing to his master, the pope of Rome, says: "We shall see the truth triumph, the temple of idols overthrown, the seat of falsehood brought to silence, and all the United States embraced in the same faith of that catholic church, wherein dwell truth and temporal happiness."

A popish priest in Indiana, told a protestant minister that the time would come, when catholics would make protestants wade knee deep in blood in the valley of the Mississippi. In conversation with a catholic priest, a protestant minister lately observed, "Catholicism is making rapid progress in this country, and will

doubtless ere long obtain the ascendency." To which the priest replied, "There is not a member of our church but believes the same."

Bishop England, in a letter to his holiness the pope, writes: "Within thirty years the protestant heresy will come to an end. If we can secure the west and south, we will take care of New England." This same dignitary said to his catholic brethren at Vienna, "All that is necessary is money and priests to subjugate *the mock liberties of America.*"

The Boston Pilot says: "Catholics *should* CONTROL AND SWAY the destinies of the far west. Catholic enterprise first measured its immense lakes, opened paths in the eternal forests, and traced its mighty rivers from their mountain nurseries to the ocean. The west was a conquest of the catholic spirit — THE JESUIT spirit, if you will. THE CHURCH has a right to claim the immense valley of the Mississippi of which THE JESUIT missionaries were the first explorers — the lands that bank the Ohio and the Illinois, and those adjoining the great lakes.

"We long to have an IRISH POLICY *in* AMERICA; and if GOOD PRESSES in Canada and this republic, will carefully consult each other's position, lending aid and approbation — THAT POLICY CAN be established."

Professor Brownson, who recently became an advocate of papacy, says we are not to inquire whether the catholic church is hostile to civil or religious liberty or not; but whether that church is founded on divine right. Mark his language:—

"'But would you have this country come under the authority of the pope?' Why not? 'But the pope would take away our free institutions?' Nonsense. But how do you know that? From what do you infer it? After all, do you not commit a slight blunder? Are your free institutions infallible? Are they founded on divine right? This you deny. Is not the proper question for you to discuss, then, not whether the papacy be or be not compatible with republican government, but, whether it be or be not founded in divine right? If the papacy be founded in divine right, it is supreme over whatever is founded only in human right, and then your institutions should be made to harmonize with it, and not it with your institutions."

A Romish doctor in the south, speaking of the difficulties cath-

olic missionaries find in converting the western Indians, closes with this as the principal obstacle: "Their continual traffic among the whites, which can not be hindered as long as republican government shall exist." Would the Romish doctor put an end to our republican government? Doubtless, if he had the power, he would do as the catholic French commander did, who introduced catholicism into the Sandwich islands at the cannon's mouth, or as a New York bishop would have long since done to the protestants, for not granting him $50,000 to establish popery in our city.

The duke of Richmond, while governor of the Canadas, made the following observations at a public meeting in Montreal: "The curse of the French revolution, and the subsequent wars and commotions of Europe, are to be attributed to the republic of America, and so long as it exists, no prince will be safe upon his throne, and the crowned heads of Europe are aware of it, and *they have decided upon the means of its destruction.*" What are these means?

Speaking on this subject, the Rev. Dr. Beecher, of Cincinnati, remarks: "We have reached an appalling crisis; the work is vast and difficult, and is accumulating beyond our sense of danger and deliberate efforts to meet it. Our ablest patriots are looking out on the deep, vexed with storms, with great forebodings and failings of heart, for fear of the things that are coming upon us." Recently an eminent minister of the gospel in Europe, addressed the people of this country in the following emphatic language: "Rouse and inflame the zeal of protestantism in America, to disappoint the apostles of darkness of their wished-for prey."

Will any one say there is no cause for apprehension; that there is no danger; that we are sounding a false alarm? We answer, his *un*-holiness the pope, will not view it in this light. His plans are deeply laid; his emissaries are secretly and effectually laboring with the most untiring zeal to accomplish their purposes, and make proselytes to their religion. And shall we, the descendants of the pilgrims, who fled from tyranny and oppression; who planted the protestant religion in the wilds of America; who watered it with their tears, and invoked the blessing of God with their most ardent prayers; shall we stand still and quietly submit to this worst of all bondage? Forbid it, gracious Heaven! No, we have seen and heard enough of the horrors of popery, and the inquisition with its infernal power, and the blood of slaughtered victims, to do this.

We will enter the lists as did our fathers. We will oppose it until it is driven back to the regions of darkness, whence it proceeded. But how shall we oppose it? Not by fire and sword, not with persecution and slander; but with the meek and decided spirit of our holy religion; by enlightening the public mind; by showing its errors, and exposing its secret policy. Oh, for a voice, that shall roll in strains of heavenly eloquence from shore to shore through this vast continent, and through the world, that shall stir up such a spirit as actuated Luther, Melancthon, and other eminent reformers, who dared to stand forth, and show openly to the world, that popery is founded upon the basest principles of the human heart, and that "her ways take hold on hell, and lead to the chambers of death."

Among the means and plans employed by the church of Rome to spread her system and establish her supremacy in our country, we specify *the union of popery and infidelity.*

This suggestion results not only from the principle that "extremes are nearest," but it is founded on facts. Infidelity and Popery, when they meet, like Milton's Sin and Death, find that they are near and intimate acquaintances — much more so than they supposed.

The church of Rome would rejoice to see our land covered with infidelity, not only from the fact of their relationship and sympathy, but because thence she would gather her most numerous and illustrious victims. The moral sepulchre is to her a feast of fat things: like the vulture, she hovers over the living, but pounces and preys upon the dead.

The church of Rome rejoices in chaos — in moral desolation — in the wreck and ruin of all that is truly beautiful and noble. Disorganization, ecclesiastical feuds, and broils, and bitter jealousies, form the atmosphere in which she flourishes. It is amid the din and tumult of the storm, that, like the wreckers on our coast, she brings her prizes home with rare spoils and treasures. Hence in proportion as infidelity spreads, will popery spread also. Popery is practical infidelity. Papal seed gives an infidel crop; hence the papal world is full of infidels: witness infidel France. Even Italy, where the pope, "the man of sin," resides, contains more of the infidel tribe than any other nation in Europe.

Another means of spreading the system of popery and establishing her supremacy, is *hypocrisy.*

Popery adapts itself to the tastes and prejudices, to the knowledge or ignorance, yea, even to the vices of the people — it accommodates itself to all times, places, and circumstances. If they love the splendor of a throne, she presents them with one; if they are rich, she meets them with indulgences; if they want to balance both worlds, to live as they list in this world, she has a purgatory after death. Whatever may be the way which proves to their fancy most convenient for getting to heaven, that way is made ready; and the combination of forces is so exact, that though all seem to pull in an opposite direction, yet all contribute to the attainment of her intense aspiration for power, and of her absorbing desire for supremacy.

Popery aims to extend her sway by the proud assumption of her *perpetual visibility*.

Truly the church of Rome has been visible where she had better have been invisible. We find her visible at the burning of the illustrious Huss, when the flames which consumed the holy martyr, reflected their light on the persons of the murderers. We find her visible during the whole period of the inquisition. In the space of 129 years that terrible tribunal deprived Spain of 3,000,000 of inhabitants. All the nations of Europe have seen her intoxicated with triumph and drunk with blood. We find her visible during the sacrifice and groans and agony of 50,000,000 or 60,000,000 of immortal beings, who "would not receive the mark of the beast in their right hands or in their foreheads." Frightful visibility: better that she had been covered with the pall of oblivion, and never existed to terrify and crush the nations.

The Roman church finds an important auxiliary in the popular literature of the day, particularly novels, full of the beauty and plausibilities of popery.

It is a fact which has attracted but little notice, which nevertheless is worthy of serious consideration, that much of the popular literature of the day is tinctured with a spirit of mysticism and romance, which embosoms and embalms, which gives beauty and power to the Romish system. The love of the beautiful and the marvellous is in every mind — we love to wander in the regions of fancy, listen to unearthly sounds, and see strange sights. Nature seems to have made ample provision for the gratification of this principle. The solemn grandeur of the towering mountain — the

quiet beauty of the sleeping valley—the mysterious depth of the untrodden forest—the stillness of the midnight hour—the pomp and splendor of the starry vault—all these minister to the love of the marvellous and the beautiful.

Hence it may be called the *religion of romance.* Poets and novelists have drawn largely from this source of inspiration, and paid it back with interest. The stillness and holy seclusion of the cloister—the chime of the evening bells—the hour of prayer—the glimmering tapers, and the cloud of incense—the solemn procession, and the blazing altar, before which the priest ministers in glittering robes—the mysteries of the confessional, and the performance of pompous rites—the finished picture of some holy father, or saintly sister—these things are made to figure as poetic illustrations, or chosen to ornament a tale of marvels and of mystery. Scarcely does there a poetic fragment or a novel appear, but you find this infusion of Romish superstition and idolatry. Thus the poison of their system is infused in our literature; the mind is imperceptibly corrupted and insnared, and the way gradually prepared for the spread and triumph of the Romish religion.

Another means for spreading the Roman catholic religion, is *the establishment of schools for the benefit of protestants.*

It is a fact which all history shows, that Rome is not, and never has been, the friend and patron of enlightened education; she has never been in favor of educating the masses, but has everywhere, and in all ages, striven to keep them in ignorance.

We need only to look at catholic Europe, and papal countries the world over, and survey the ignorance and degradation of the masses, especially of the poor, to comprehend the policy of the priests in establishing schools in our country. *These schools are established for protestants, and for protestants mainly.* They are traps to catch our children, and alas! they catch many. The priests may well say they "will do nothing to influence the children of protestants to embrace the Roman faith," since everything is already prepared and adapted to captivate and proselyte them. In the higher schools, designed for the education of young ladies, are the most eminent instructors in every department of the fine arts and languages, *particularly* French, which imperceptibly initiates them into the mysteries of catholicism. Then the easy and winning manners of their teachers—the gentleness of the meek-eyed sis-

ters—the apparently unaffected kindness, and anxious, disinterested care of the holy fathers, meanwhile blended with an air of mystery and authority, combined with the attractive charms in which their religion is presented to the eye and ear, can not fail to awaken peculiar interest in the susceptible minds of the young, and steal away their hearts.

Politics is another means employed by the catholics to obtain power and ascendency in this country.

I state this as a Christian minister, not as a partisan, for all parties are the same to me—all are influenced by the same motives—and acting to the same end.

The church of Rome is bent on obtaining the ascendency in our republic, and after two or three more millions of her faithful adherents have arrived from the pope's dominions, she will feel independent of either party, and do as a certain conjuror is represented to have done. To accomplish the destruction of a formidable castle, he summoned certain demons and spirits of the deep, and said to them: "Gentlemen, that castle is an eyesore to me, I wish to level it to the ground; will you assist me?"—"Oh yes, to be sure we will, with all our hearts," they replied. They accordingly helped him pull down the castle, but just as they came to a hidden treasure, the conjurer said: "Now, gentlemen demons, I have accomplished my object, I have got the treasure I sought for, I pray you will retire to your own place, and leave me to help myself."—"Not so," said they, "we helped to achieve the victory, and we mean to share in the spoils." So will it be in the present case. To effect her object, popery assists, alternately, both the great parties, and when she has attained the object of her ambition, she will say: "Gentlemen, you may retire, and leave me to enjoy the spoils." Depend upon it, my brethren, the time is not far distant, when protestants, men of all parties, will be compelled to unite, to defeat the designs of Rome, and save our republic from her fell grasp.

To establish her supremacy, the church of Rome is constantly receiving large contributions from abroad.

During the year 1839, the papists received $160,000—in 1840, $163,000—in 1842, $177,000—in 1843, 175,000—in 1844, $150,000—in 1845, $160,000—in 1846, $250,000. Since the year 1839, an average of nearly $200,000 has been annually re-

ceived in this country, for the spread of papacy. It is evident a foreign conspiracy has been formed against the political and religious institutions of the United States.

To accomplish her ambitious designs, the church of Rome *proscribes the common use of the Bible.*

It is the right, duty, and privilege, of all to read the Bible. It is the revelation God has given, and the only one for the instruc tion and salvation of man, hence the Savior himself commands us to "search the Scriptures." What are the views of the Romish church on this point? What is the language of the popes and councils?

Pope Leo XII., in his letter addressed to all the bishops of the Romish church, dated at Rome so late as the third day of May, 1824, thus writes: "You are aware, venerable brethren, that a certain society called the Bible society, strolls with effrontery through the world; which society, contemns the traditions of the holy fathers, and contrary to the well-known decree of the council of Trent, in Rule IV., which says, 'If the Bible be translated indiscriminately, and allowed to all, it will cause more evil than good.'"

Pope Leo XII., in his letter gravely tells us from St. Peter's chair, "They have turned the gospel into the gospel of devils." Pope Pius VII., in his letter of 1816, denounced bible societies as "a pestilence." The earliest severities of the inquisition were directed to the Bible, and the edict of the council of Thoulouse 1229, forbade the laity to read it in their own tongue.

In the year 1558, the terrible law of Philip II. was published, which decreed confiscation and *death* for all who should sell, keep, or read, any of the books prohibited by the holy office, among these the Bible was especially included. This law was sanctioned by the bull issued in 1559. Bishop Spotswood once said to Black Adder, he "would rather half of the people of the nation should be brought to the stake and burnt, than one man should read the Bible and form his judgment from its contents!"

At the time Thomas Harding was found in the woods reading his bible, he was taken to the stake and burnt, and every one who carried a fagot to the stake was granted forty days' indulgence!

The Rev. Mr. Winans, an Irish protestant, stated before the British bible society, that he employed four men to go out and expound the Scriptures in the bounds of his extensive congrega-

tion; that three of them were murdered, and the fourth they killed before Mr. Winan's door, and as he lay weltering in his blood, his murderers turned and remarked: "Mr. Maker, you'll never expound the Scriptures again!"

In the absence of his father, a little boy attended the sabbath-school of a Dutch reformed minister. On his return, he went up stairs, and finding his son reading the Word of God, he asked him, "What book are you reading?" He replied, "The Bible."—"Where did you get it?"—"In yonder sabbath-school." He then took the Bible from him, and committed it to the flames, saying: "If you ever go to the sabbath-school again, I'll give you such a thrashing as you never had." Having ascertained that the bible was burnt, his son said to him: "Father, you've burnt my bible, but I can tell you what it is, you can not burn out of me those pretty little chapters I have committed to memory out of the gospel of St. John."

A lady who had received a bible in one of our neighboring towns, was called on by a priest, who asked her if she kept a protestant bible in her house. "Yes," said she.—"Where is it?"—"On that shelf."—"Hand it to me."—"Help yourself, sir."—"Hand me that bible!" repeated the priest.—"You are big enough to help yourself." He seized the tongs, with which he took the bible, threw it out doors, and burnt it.

Protestants go for a bible education—an education based on the oracles of God. What education would that be, my friends, which would minister to all that is material and perishable in our nature, but would cast a dark and impenetrable shroud over all that is glorious and enduring in the prospect of regenerated humanity? What education would that be which would allow me to learn the name and smell the fragrance of every flower, but would conceal from my view the Rose of Sharon? What education would that be which would unfold the wonders of immensity, and allow me to gaze on every star that studs the canopy of heaven, but cast a dark mantle over the bright and morning star? What education would that be which would allow me to dip into all the rules of the pharmacopœia, to learn its balms, and its cordials, but debar me from that only balm that comforts and quickens with a blessed immortality?

To attain the object of her ambition the church of Rome *proscribes liberty of conscience.*

The denial of private judgment and liberty of conscience, is the greatest barrier to intellectual and moral progress. It paralyzes the mind, discourages every noble pursuit, and is destructive to national prosperity. It is despotism of the worst kind.

A gentleman of our city, a few years ago, happened inadvertently to say to his father confessor, "I think sir, it is so and so." The priest kindled into a rage, and said: "You think, sir! what right have you to think? If ever I catch you thinking again, I'll place you under such a penance as will stop your thinking."

What, we ask, is the whole edifice of popery, but a compound of pride, ambition, covetousness, and fraud? The officials of Rome have no other object in view but to promote their own secular interests, and rule our country with a rod of iron. My brethren, let your course ever be marked by candor and liberality, but never let us betray our civil and religious liberties into the hands of their bitterest enemies by giving them the sword of destruction, under the delusive plea that their principles are changed.

In view of the foregoing statements, it may be asked by some, "What is the duty we owe to catholics?" It is obviously our duty to seek their conversion to God. Let it be ours to follow the noble example of Howard, who, when at Rome, had no time to inspect her temples and works of art, but found time to gaze at the captive in his cell, and bind up his broken heart; or the example of Paul, who, when on Mar's hill, found no time to contemplate the literature and splendors of learned Athens while his thoughts were occupied with the strange inscription on one of her Altars, to the "Unknown God." Neither the imposing grandeur of their cathedrals, the pomp and glitter of their worship, should be suffered to blind our minds to the moral state and prospects of the papists in our land, nor the tremendous power for evil, which, if unchecked, they are destined to exert upon our institutions.

But we are told it is unkind, illiberal, and uncharitable, thus to raise a cry against popery, and do they think to silence us by this unfounded imputation? Shall the watchman hold his peace when he sees the sword coming? Let him do it at his peril.

For one I glory in the office of lifting up my voice like a trumpet to cry, *no popery!* It is not in the spirit of unkindness, but as I love and value the dearest interests, the temporal and eternal welfare of papists, so I feel myself called on to raise and pro-

long the cry *no popery!* If I could follow my heart wherever it could go, I would visit every spot where the deluded and enslaved Romanist is found, and there, as I value their freedom and salvation, would cry *no popery!* Yes, brethren, I would go into a Romish mass-house — I would enter the conclave of Romish bishops — I would go to the Vatican itself, the place of the man of sin — I would go into his dark and degrading confessional, where the poor papists trust their wives and daughters to him, while the tyrant presses his obscene and impure investigation, putting the heart and sensibility of the miserable creature on the rack till she sinks enslaved and powerless at his feet — yea, I would drag the victim forth in triumph from his grasp, and ring in the monster's ear *no popery!* The motto, then, of every protestant Christian, and of every true-hearted American, should be: "*No peace with Rome, till Rome makes her peace with God.*"

THE WARNING.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xvii. 4.

"Come out of her,"—the mystic city seated
In pomp and splendor on the seven hills,
Whose sorceries have so long the nations cheated,
Whose cup the intoxicating wine yet fills.

"Come out of her,"—who o'er the many waters
Her blood-impurpled skirt has spread abroad;
Her lies, her crimes, her blasphemies, and slaughters,
About to be remembered are — with God.

"Come out of her,"—the sentence has been spoken,
And he who judgeth her, the Lord, is strong;
The spell of the enchantress has been broken,
And soon shall cease for aye her syren song.

"Come out of her,"—for fearful is her story,
She sitteth as a queen; nor care has she,
But in one hour, her grandeur and her glory,
Will like a gorgeous vision vanished be.

O, yes.—No fading sunset-splendors, brightening
Her proud decline, the gazer shall deplore;
But suddenly — as struck by wrathful lightning —
Great Babylon shall fall, to rise no more.

THE END.

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